

Yazid bin Abdul Qadir Jawas

Du^cā^ṣ

&

Wird

Healing Incantations and Invocations

According to Al Qur'ān

And As-Sunnah

Publishers Preface



All praise is for Allāh ﷻ, ṣalawāt (prayers) and salāms (greetings of peace) be bestowed abundantly upon the Messenger of Allāh ﷺ as well as his family and his ṣaḥābat (companions) ﷺ.

Al Ḥamdulillāh, in this fourth printing we publish a new edition, given that there is so much attention to the issues of the Muslim community towards the question of du^{ʿāʾ} and dhikr that accompanies ruqyah (incantations).

The importance of du^{ʿāʾ} cannot be doubted. Each and every person assuredly needs to perform du^{ʿāʾ}, both in order to prevent something which is disliked, or to bring about something which is liked.

Being reminded of the importance of du^{ʿā}, will encourage more people to further enhance their du^{ʿā}, particularly when a person or group of people feel their du^{ʿā} will not be granted.

The question arises, as to why a particular du^{ʿā} is not granted, even though Allāh has stated within Al Qur^ʾān:

وَاِذَا سَاَلَكَ عِبَادِي عَنِّي فَلِاِنِّي قَرِيْبٌۢ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَا۟نِ ۖ

فَلِيَسْتَجِيْبُوْا لِي وَلِيُؤْمِنُوْا۟ بِى لَعَلَّهُمْ يَرْشُدُوْنَ ﴿١٨٦﴾

And when My slaves ask you (O Muḥammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)...¹

وَقَالَ رَبُّكُمْ ادْعُونِيْٓ اَسْتَجِبْ لَكُمْۚ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنِّ

عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ ﴿٦٠﴾

... “Invoke Me, (and ask Me for anything) I will respond to Your (invocation)... ”²

¹ Sūrah Al Baqarah (2), ayāh 186.

² Sūrah Al Mū'min [or Ghāfir] (40), ayāh 60.

And the Messenger of Allāh ﷺ has said, from a ḥadīth of Thauban:

لَا يَرُدُّ الْقَدَرَ، إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ، وَإِنَّ
الرَّجُلَ لَيُحْرَمَ الرِّزْقُ بِالذَّنْبِ بُصِيْبُهُ.

*“Nothing is able to prevent destiny except du‘ā’, (and) there is nothing that can increase age except goodness, and someone who is truly prevented from fortune is caused by the sins ‘he’ has undertaken”.*³

In essence, the quality of a du‘ā’ is dependent on the reading of the du‘ā’ itself, its seriousness, as well as the sincerity of the person expressing it; and also there are no barriers that cause that du‘ā’ to be rejected, such as factors of clothing, food, deeds, and drinks that are ḥarām.

A du‘ā’ will be answered whenever it has been carried out by means of the correct procedures, carried out at the correct time, and whenever it is sourced from Al Qur’ān and as Sunnah.

³ Narrated by Ibnu Mājah no. 4022. Aḥmad V/277, al Baghawī XIII/6, Ibnu Ḥibbān no. 1090, at Ṭahāwī *Mushkilul Āthār* VIII/79 no. 3069 from Thauban, and narrated by Al Ḥākim I/493, who said: “This ḥadīth is ṣaḥīḥ”, and adh Dhahabī agreed with him.

This book is arranged in order to guide you (the reader) towards the manner and format of du[‘]ā[‘] that are in accordance with Al Qur[‘]ān and As Sunnah. This is the benefit of this book in the hands of the reader, and it is up to you how you make use of it later.

Besides that, we have also completed this book with daily du[‘]ā[‘] and dhikr as required by each and every Muslim, including amongst many, dhikr morning and night, du[‘]ā[‘] and dhikr at the time of ṣalāt, dhikr after ṣalāt, du[‘]ā[‘] for Ḥajj and [‘]Umrah, and so on.

In order to assist the reader, we have grouped together and titled various du[‘]ā[‘] that possess the same meaning. It is hoped that by means of such efforts the reader is able to more quickly receive the benefit of and from this book.

Rabī[‘]ul Awwal 1426 H
The Publisher

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INTRODUCTION

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ
لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ ﷺ.

Praise is for Allāh ﷻ. We praise, ask for help and forgiveness as well as protection from Him from all forms of evil within ourselves and from our various contemptible acts. Whomsoever is given guidance by Allāh, then there is no-one who is bale to lead 'him' astray. And whomsoever is lead astray by Allāh, then there is no-one who will be able to give guidance towards 'him'. I bear witness that there is no 'God' (that has the right to be worshipped) except Allāh alone, no partners with Him, and I bear witness that Muḥammad (ﷺ) is His servant and Messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ ﴿١٢﴾

*O you who believe! Fear Allāh as He should be feared, and die not except in a state of Islām (as Muslims) with complete submission to Allāh.*⁴

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١٠٢﴾

*O mankind! Be dutiful to your Lord, who created you from a single person, and from him He created his wife, and from them both He created many men and women and fear Allāh through whom you demand your mutual (rights), and (Do not cut the relations of) the wombs (kinship). Surely, Allāh is ever an All-Watcher over you.*⁵

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿١٠٣﴾ يُصْلِحْ لَكُمْ
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ يَطِيعُ رُسُلَهُ ۚ فَقَدْ فَازَ فَوْزًا
عَظِيمًا ﴿١٠٤﴾

⁴ Sūrah Āl ʿImrān (3), ayāh 102.

⁵ Sūrah An Nisā' (4), ayāh 1.

O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).⁶

فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِي النَّارِ.

“In truth the best of words is the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ, and the worst of things is to invent new things, and every invented thing is bid‘ah (innovated matter) and every bid‘ah is misguidance and every misguidance is in the hellfire”.⁷

أَمَّا بَعْدُ

Amma⁹ Ba‘du (to begin):

⁶ Sūrah Al Aḥzāb (33), āyāt 70-71.

⁷ Ḥadīth ṣaḥīḥ, narrated by Abū Dāwūd no. 2118, an Nasā’ī III/104-105, ad Dārimī II/142, Aḥmad I/293, 393, 432, ‘Abdur-Razzāq no. 10449, at Tayalīsī no. 338, al Ḥakīm II/182-183, al Baihaqī VII/146 from the companion ‘Abdullāh bin Mas‘ūd ؓ. (Refer Kutaib *Khūbatul Ḥājah* by Shaiḥ Muḥammad Nāṣir ud Dīn al ‘Albānī رحمه الله)

The reader who glorifies Allāh, makes du^{‘ā} and dhikr to Allāh ﷻ undertakes the best of activities, and the primary manner for a person to bring themselves nearer towards Allāh the Glorified and Most High. Du^{‘ā} and dhikr are keys to all the goodness that will be obtained by a servant on this earth and in the Hereafter, and in the prevention of all forms of that which is vile, as well as bringing about various benefits and preventing the arrival of danger. Imām Ibnu Qayyim رحمه الله said: “*When Allāh gives a key to a servant, it means Allāh will open (the door to goodness) for ‘him’ and when a person is misled by Allāh, it means ‘he’ will remain at the front of that door*”.⁸ When a person does not open ‘his’ heart to du^{‘ā} and dhikr, then ‘his’ heart is always indecisive, always upset, ‘his’ thinking is chaotic, and his passion and desire are weak.

However, when a servant always performs du^{‘ā} and dhikr, always seeks refuge in Allāh from the various evils, then undoubtedly ‘his’ heart is calm because of the remembrance of Allāh. Allāh ﷻ decrees:

...أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

...Verily, in the remembrance of Allāh do hearts find rest.⁹

⁸ *Al Fawā'id*, matter 127.

⁹ Sūrah Ar Ra[‘]d (13), ayāh 28.

A servant who always has the intention to perform dhikr, every day and at every opportunity, including within that the reading of Al Qur'ān, because **Al Qur'ān is the best remembrance**, and always performs du'ā' with the sincerity of 'his' 'ibādah being for Allāh ﷻ alone, thereby removing negligence, then Allāh will allow and give light to 'his' heart.

Al Qur'ān, As Sunnah and the transmissions of the Salafus Ṣāliḥ (the pious predecessors) have already provided guidance regarding the kinds of du'ā' and dhikr that are recommended as other forms of 'ibādah. The Prophet ﷺ had already made the concerns of du'ā' and dhikr in a complete and perfect manner clear to his community, whether they be for every day, at various opportunities, and within situations and conditions experienced by each and every Muslim.

When these du'ā' and dhikr are carried out by a Muslim in accordance with the example of the Messenger of Allāh ﷺ and his companions Ṣaḥābah, then 'he' will receive guidance, calmness, and change of heart from a variety of illnesses, because du'ā' and dhikr constitute **cures for ailments of the heart**. On the other hand, the person who does not carry out du'ā' and dhikr as exemplified by the Messenger of Allāh ﷺ, then 'his' life will be wretched, misguided, and empty as well as being controlled by Shaitān and lusts.

Shaikhul Islām Ibnu Taimiyyah رحمه الله (died 728 H) said:

*“There is no further doubt that indeed du‘ā’ and dhikr are amongst the primary forms of ‘ibādah. ‘Ibādah must be based upon the vein of ittibā‘ (following, adherence, compliance) of the Prophet ﷺ with its consequences and consistencies, and not the mere following of what the lusts dictate, what is far-fetched, and the doing of something new for which there is no previous example of (bid‘ah). The du‘ā’ and dhikr taught and exemplified by the Prophet ﷺ are the finest from of du‘ā’ and dhikr that must be carried out and practiced by each and every Muslim. A person who implements the carrying out of the du‘ā’ and dhikr exemplified by the Prophet ﷺ will feel secure and safe and will receive the most favorable benefits and successes. Meanwhile amongst the du‘ā’ and dhikr that are undertaken are those that are forbidden and those that are detested, and more so there are those that are tantamount to shirk and many people are unaware of this”.*¹⁰

What is commanded for a Muslim is dhikr to Allāh in accordance with that which has been legislated within the Dīn, and du‘ā’ to Allāh ﷻ with the transmitted ṣaḥīḥ du‘ā’ that came from Al Qur’ān and the Sunnah of the Prophet ﷺ. Because of that, it is obligatory upon a Muslim to follow (ittibā‘) what has been decreed by Allāh and what has been exemplified by His Prophet ﷺ.

¹⁰ Majmū‘ Fatāwa, Shaikhul Islām Ibnu Taimiyyah, XXII/510-511.

Shaikhul Islām Ibnu Taimiyyah رحمه الله said: “Amongst the most shameful and disgraceful people are those who use *ḥizib* and *wirid* that have not been transmitted (no prior example for) from the Prophet ﷺ, even though those *ḥizib* and *wirid* originate from their own shaikhs (their teachers). Meanwhile ‘he’/they in fact desist from/disregard the dhikr and *wirid* taught and read by the leader of ‘mankind’ and Imām of all creatures, that is the Prophet Muḥammad ﷺ, who is proof from Allāh for His servants”.¹¹

All goodness is by means of ittibā° (the following of) the Prophet ﷺ, the guidance of his examples, and following his ṣaḥīḥ sunnah. He ﷺ was the exemplary figure who always received an abundance of mercy and prayers from Allāh ﷻ, the angels and all created beings. He ﷺ was the most perfect of ‘mankind’ in his du°ā° and dhikr to Allāh the Glorified and Most High.

Ibnul Qayyim رحمه الله (died 751 H) said: “The best and most beneficial dhikr is the du°ā° and dhikr that is believed with certitude by the heart, spoken with the tongue, and consistently implemented from amongst the du°ā° and dhikr exemplified by the Messenger of Allāh ﷺ, as well as the person who carries them out understands the meaning and intention contained within them”.¹²

¹¹ *Majmū° Fatāwa*, Shaikhul Islām Ibnu Taimiyyah, XXII/525.

¹² *Al Fawā-id libnil Qayyim*, p. 247; *Fawā-idul Fawā-id*, p. 309, Shaikh °Alī Ḥasan °Alī °Abdul Ḥamīd.

Dear readers who glorify Allāh, du^{ʿā} and dhikr possess a high status within the Dīn and a preferentially special place within the hearts of the Muslim community. Those books whose contents contain various du^{ʿā} and dhikr receive considerable attention within the community. Many books have been written by various ^ʿulamā throughout time about du^{ʿā} and dhikr. There are those written books which are voluminous in size, complete with references. There are those that are medium in size and those that are concise. There are those that contain specific aḥādīth, and those that are thin and those that give explanations (reasons for and commentaries). There are also those that contain ṣaḥīḥ (sound, authentic) and ḍaʿīf (weak) narrations as well as those that contain narrations that are mawḍūʿ (fabricated and disconnected from its origin).

Moreover, there are du^{ʿā} and dhikr that are extremely dangerous, that is a person has written the dua' and dhikr from 'his' own invention, and which do not have any origins from the Prophet ﷺ. They are made, assembled, and arranged according to personal opinion and desire, and given elaborate, glamorous titles, yet their contents are talismans, charms, names,¹³ and Arabic letters that cannot be used or understood, which are clearly bidʿah, apostasy, and polytheism, for which Allāh ﷻ has not in the least provided any such knowledge for.

¹³ A fatwa from amongst the Ahlus Sunnah wa'l Jamāʿah about books that are filled with bidʿah and shirk, cannot be sold nor bought, and moreover must be destroyed. Refer the introduction of: “*Kutub Ḥadhdhara minḥā'l ʿUlamā*”, I/27-45. Shaikh Mashhūr Ḥasan Salmān, 1st edition, Dār Ṣumaiʿi, 1415 H.

Because of that, it is obligatory for the Islāmic community to be careful, and not to possess, memorise and practice du[°]ā[°], dhikr and wirid that have not been exemplified by the Messenger of Allāh ﷺ, because such matters can lead to bid[°]ah, apostasy, shirk, deviation, pollution of the heart, rejection of deeds, and do not lead towards humility and distances oneself from Allāh ﷻ, because Shaiṭān endeavors towards the apostasy and distancing of the children of [°]Ādam ﷺ from Allāh ﷻ.

There are plenty of such books made by the Sufis from within the realms of history until now, and moreover now there is an abundance of Sufi style dhikr wherein they teach the methodology of performing dhikr by repeating in the hundreds and thousands in groups with loud voices and crying. Their references are from books containing mawḍū[°] aḥādīth and there is no source from within any of the ṣaḥīḥ aḥādīth that clarifies such kaifīyat (mode or manner of operation, methodologies).¹⁴ Their actions are bid[°]ah, excessiveness in acts of [°]ibādah and exhibitionism, and moreover they are aired throughout electronic media and within the written media in order to exhibit weeping and pretense at humility in front of the Muslim community. From here, Shaiṭān entices and misleads

¹⁴ The attitude of a Muslim must be that when there is no ṣaḥīḥ ḥadīth that clarifies the manner in which something is done, like with du[°]ā[°] or dhikr, then he must return to what has been exemplified by the Messenger of Allāh ﷺ, the way in which he carried out such du[°]ā[°] and dhikr, and likewise the way in which the companions ﷺ understood his ﷺ statements regarding these matters.

them, little by little. This issue has been reminded of by the ‘ulamā’ from past times until now.

Al Imām Ibnul Jawzī رحمه الله (died 597 H) said: “*Iblīs has misled many of the common people by attending assemblies wherein they deliberately cry... Indeed I know many of people who have attended those assemblies for many years, crying therein, pretending to be humble, but their situation does not change in the slightest, and they still practice usury (moneylending/blood sucking), cheat within buying and selling, do not know about the pillars of ṣalāt,¹⁵ always gossiping (talking about the faults of the Muslims) and being insubordinate to parents. They are people who are exposed to the traps of Iblīs (Shaitān), and I have seen that they suppose that attending such assemblies of dhikr and crying therein will wipe clean the sins they have committed?!¹⁶*”

Imām Ash Shāṭibī رحمه الله (died 790 H) has explained that people who create and take part in group dhikr with one voice, and gather together at specific times, are committing bid‘ah.¹⁷

¹⁵ Many do not know about the correct manner of ṣalāt, from the beginning takbīr until the final salām, and moreover many more do not know about the meaning of the **shahādātāin, tawḥīd ulūhīyah, ‘Asmā’ wa’ṣ Ṣifāt and their consequences**. *Allāhul Musta‘ān* – author.

¹⁶ Refer, *Al Munṭaqa an Nafīs min Talbīs Iblīs li’l ‘Imām Ibnul Jawzī*, p. 542, by Shāikh ‘Alī Ḥasan ‘Alī ‘Abdul Ḥamīd, 1st edition, Dār Ibnul Jawzī, 1410 H.

¹⁷ *Al I‘tiṣām* I/318-321, taḥqīq Shāikh Salīm al Hilālī; refer also to *As Sunan wa’l Muḥtadā‘āt* by ‘Amr ‘Abdul Mu‘im Salīm, pp. 309-313, 1st edition 1420 H, Maktabah ‘Ibādar Raḥmān.

When they desire to understand a single ṣaḥīḥ ḥadīth from the Prophet ﷺ from amongst the many aḥādīth, then they will be conscious that du‘ā° and dhikr are carried out in a quiet, slowly spoken manner. Within the ḥadīth of the seven persons that will be protected by Allāh ﷻ on the Day of Judgement, there are as the prophet ﷺ has stated:

...وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ...

“...a person who remembers (performs dhikr) Allāh in solitude and his eyes well up...”¹⁸

Allāh ﷻ decrees:

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

*Invoke your Lord with humility and in secret. He likes not the aggressors.*¹⁹

Al Ḥāfiẓ Ibnu Kathīr رحمه الله (died 774 H) said: *“What is meant is in humility with full composure and in a soft voice...”*

¹⁸ Narrated by Bukhārī - *Faṭḥul Bārī* II/143, no. 660; Muslim no. 1031, *Riyāḍuṣ Ṣāliḥīn* no. 376.

¹⁹ Sūrah Al A‘rāf (7), ayāh 55.

Within a ḥadīth from Abū Mūsā al Ash‘arī رضي الله عنه, who said: “people raised their voices in takbīr and du‘ā’, so the Messenger of Allāh ﷺ said:

يَا أَيُّهَا النَّاسُ، اِرْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا،

إِنَّكُمْ تَدْعُونَ سَمِيعًا، وَهُوَ مَعَكُمْ.

*“O mankind, have mercy on yourself for indeed you really do not need to perform du‘ā’ to the Lord of the deaf and not too far away. Indeed the One to whom you make du‘ā’ is He who is the All-Hearer and the All-Near, He is with you”.*²⁰

As in the manner of the Prophet Zakariyā عليه السلام who performed du‘ā’ with a soft voice:

إِذْ نَادَىٰ رَبَّهُ رَدًّا خَفِيًّا ﴿٢٠٠﴾

*When he called out his Lord (Allāh) a call in secret,*²¹

²⁰ Narrated by Bukhārī nos. 2992, 4202, 6384, 6610, 7386; Muslim no. 2704; and Aḥmad IV/402.

²¹ Sūrah Maryam (19), ayāh 3.

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

بِالْغَدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

*And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.*²²

Ibn Kathīr رحمه الله said: “...Remember your lord full of hope and fear as well as with a quiet voice. That is the sunnah of *dhikr* and not by means of a rough, loud voice”.

There is a ṣaḥīḥ narration that ʿAbdullāh bin Masʿūd ؓ (died 32 H)²³, once saw a group in the masjid and they formed a number of (smaller) groups and each group had a person who lead them and in their hands were tasbīḥ beads, and their leaders said: “Perform takbīr a hundred times”, and they performed takbīr a hundred times. They then said: “Perform tahlīllāh (to say: Lā Ilāha illallāh) one hundred times, and they performed tahlīllāh one hundred times. They then said: “Perform tasbīḥ (to say: Subḥānallāh) one hundred times, and they performed tasbīḥ one hundred times.

²² Sūrah Al Aʿrāf (7), ayāh 205.

²³ ʿAbdullāh bin Masʿūd was known as Abū ʿAbdir-Raḥmān. He was a scholar from amongst the cleverest of the companions ؓ, who understood the Book of Allāh, an expert in fiqh and a scholar of the Sunnah. Refer *Siyar Aʿlām an Nubalāʾ* I/461-499, by Imām Adh-Dhahabī.

Then ʿAbdullāh bin Masʿūd ؓ went to those groups of dhikr and said: “What are you doing?” They answered: “O Abu ʿAbdir-Raḥmān, these are gravel stones (tasbīḥ beads) that we use in order to count tahlīl and tasbīḥ”. ʿAbdullāh bin Masʿūd said: “Take account of the despicableness and of your errors. I guarantee that your goodness will not be lost. Woe to you, O nation of Muḥammad (ﷺ), look at how fast you destroy. There are still many companions of the prophet ﷺ still alive. Their clothes are not yet worn out and the vessel has not yet been destroyed. By the Lord within whose hand my soul is, do you feel better than that of the Deen of the Prophet Muḥammad ﷺ, or have you opened the door to apostasy?” They said: “By Allāh, O Abū ʿAbdir-Raḥmān, we desired nothing other than goodness!” He said: “How many people have desired goodness yet their methods are wrong! Indeed, the Messenger of Allāh ﷺ said: “later there will be a group who read Al Qurʾān but it will not pass from their throats!” (Ibnu Masʿūd ؓ continued): “By Allāh, I see what the Prophet ﷺ said amongst many of you”.²⁴

This narration offers many benefits, amongst which are:

- ʿAbdullāh bin Masʿūd ؓ repudiated the manner of undertaking and performing dhikr in jamāʿah even though the intention was good, because this issue constitutes something new within ʿibādah, namely bidʿah, and each and every bidʿah is an evil matter despite being held to be good by many people. ʿAbdullāh ibn ʿUmar ؓ said:

²⁴ Refer to the complete narration in *Sunan ad Dārimī* I/68-69, *Silsilah al Aḥādīth aṣ Ṣaḥīḥah*, no. 2005.

(كُلُّ بِدْعَةٍ ضَالَّةٌ وَإِنْ رَأَاهَا النَّاسُ حَسَنَةً)

*“Every bid‘ah is corrupt even when people deem it to be good”.*²⁵

- That which measures (is the benchmark) ‘religiosity’ is not the amount of ‘ibādah, but that that ‘ibādah is in accordance with the Sunnah or not. And each and every person must distance themselves from bid‘ah.
- That the understanding upheld by the companions رضي الله عنه is proof. When for instance, dhikr in jamā‘ah was good, then the companions رضي الله عنه would have carried it out.²⁶

Within the ṣaḥīḥ aḥādīth of the Prophet ﷺ, there is not one single ḥadīth wherein it is narrated that the Prophet ﷺ lead a dhikr assembly jamā‘ah together with the companions رضي الله عنه, whether after the five times of ṣalāt or at any other time. What there is is the Prophet ﷺ teaching Al Qur‘ān, its sound and meanings to the companions رضي الله عنه, and the teaching of As Sunnah, the teaching of tawḥīd and the true way of performing ‘ibādah towards Allāh ﷻ,

²⁵ Narrated by Imām al Lālikā‘ī in Sharḥ ‘Uṣūl I‘tiqād ‘Ahlus Sunnah wa’l Jamā‘ah no. 126, Ibnu Baṭṭah no. 205 with a ṣaḥīḥ sanad. Refer *‘Ilmu ‘Uṣūlil Bid‘a* issue. 92.

²⁶ Silsilah al Aḥādīth aṣ Ṣaḥīḥah V/13-14, Al Bid‘ah wa’l Atharuhus Sayyi’ fi’l Ummah, pp. 42-52, by Shaiḫ Salīm bin ‘Īd al Hilālī; Limādhā Ikhtartu’l Manhaj-us Salafī, pp. 99-100.

the avoidance of shirk, the teaching of ṣalāt, akhlāq, Islāmic behavior, the laws of ḥalāl and ḥarām, etc.

Because of that, assemblies of °Ilmu (knowledge) are said to be assemblies of dhikr. Allāh ﷻ commanded us to ask the Ahlu'dh Dhikr:

...فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

...So ask of the Ahlu'dh Dhikr, (those who know the Scripture), if you know not.²⁷

Imām Ibnu Qayyim رحمه الله said: “The Ahlu'dh Dhikr are people who understand that which was revealed by Allāh to the Prophets ﷺ”.²⁸

Imām °Aṭā' bin °Abi Rabāḥ رحمه الله (died 114 H) said: “An assembly of dhikr is an assembly of °Ilmu, an assembly that teaches ḥalāl and ḥarām, how to buy, sell, how to perform fasting, teaches the way to perform ṣalāt, how to marry, divorce, and Ḥajj”.²⁹

²⁷ Sūrah An Naḥl (16), ayāh 43.

²⁸ *Miftāḥ Dāru's Sa'ādah* I/222 by Ibnu Qayyim, taḥqīq Shaikh °Alī Ḥasan °Alī °Abdul Ḥamīd, 1st edition, Dār Ibni °Affān, 1416 H.

²⁹ *Miftāḥ Dāru's Sa'ādah* I/386. Imām °Aṭā' is a Shaikh of Islām, a Muftī of Masjidil Ḥarām. (refer *Siyar A'ālām an Nubalā'* V/78-88, no. 29).

Imām Ash Shāṭibī رحمه الله explains: “An assembly of *dhikr* is in truth an assembly that teaches *Al Qurʾān*, knowledge of the *dīn*, reminds the community of the *sunnah* of the Prophet ﷺ so that they practice it, explains *bidʿah* so that the community is carefully aware of it and avoids it. This in truth is what an assembly of *dhikr* is”.³⁰

The Messenger of Allāh ﷺ said: “The superiority of a person with *ʿilm* as compared to a servant is like the superiority of the full moon over all the stars”.³¹

The Messenger of Allāh ﷺ said:

فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ وَخَيْرُ دِينِكُمُ الْوَرَعُ.

“The superiority of knowledge I love better than the superiority of *ʿibādah*, and the best of your *dīn* is *Al Waraʿ*”.³²

Imām Ibnu Qayyim رحمه الله said: “Whoever strives for *ʿilm* for a life of and establishment of *Islām*, then ‘he’ is amongst *Aṣ*

³⁰ Refer *Al Iʿtiṣām* I/341-342.

³¹ Narrated by Aḥmad V/196, At Tirmīdhī no. 2682, *Sunan Ibni Mājah* no. 223, from the companion Abū Dardāʾ رضي الله عنه. Refer *Ṣaḥīḥ al Jāmiʿi ṣ Ṣaḥīḥ* no. 6297.

³² Narrated by Al Ḥakīm I/92, *Ṣaḥīḥ al Jāmiʿi ṣ Ṣaḥīḥ* no. 4214. Waraʿ: To desist from and leave whatever it is worried jeopardizes the Hereafter. (*Bahjatun Nāzirīn* I/325). Waraʿ is taqwā, being careful and distancing oneself from matters that are *ḥarām* and *shubḥāt* (uncertain).

*Ṣiddīqīn (the righteous) and ‘his’ rank is below the rank of prophethood’.*³³

Readers who glorify Allāh, du‘ā° and dhikr are ‘ibādah, and the terms for the acceptance of ‘ibādah are two:

- **Firstly, Ikhlas** (solely for Allāh), holding at bay major shirk and minor shirk (riya° - the increase or decrease of a matter of ‘ibādah).
- **Secondly, Ittibā°** (in accordance with the example of the Messenger of Allāh ﷺ).

A true Muslim must endeavor, in accordance with ‘his’ capabilities, for the ‘ibādah ‘he’ carries out every day to be accepted by Allāh ﷻ, because the Prophet ﷺ made du‘ā° every day beseeching Allāh ﷻ to be given beneficial ‘ilm, ḥalāl livelihood, and acceptable deeds.

When a Muslim or Muslimah carries out du‘ā° and dhikr in accordance with that which was exemplified by the Messenger of Allāh ﷺ every day after waking up, performs dhikr in the morning and the afternoon, reads Al Qur’ān, performs ṣalāt atb their five prescribed times, performs ṣalāt at night and performs more dhikr until he/she returns to sleep, then he/she is amongst those men and women who perform dhikr in plenitude. Their deeds will be accepted and their hearts will be calm. Hopefully we are amongst

³³ *Miftāḥ Dāru’s Sa‘ādah* I/396.

those many servants of Allāh who perform dhikr as decreed by Allāh ﷻ:

...وَالَّذِينَ كَرِهَ اللَّهُ كَثِيرًا وَالَّذِينَ كَرِهَتْ ...

...and the men and the women who remember Allāh³⁴

Readers who glorify Allāh, the book which is in front of you is a book of duʿāʾ and dhikr that I have compiled from the compilations and assemblages of a number of books written by those who adhere to the Ahlus Sunnah wa'l Jamā'ah. This book has been given the title, “*Duʿāʾ and Wirid*”, *Healing Incantations and Invocation according to Al Qurʾān and As Sunnah*”, by the author.

The author has endeavored to ‘his’ possible utmost to place within this book only those aḥādīth that are ṣaḥīḥ and ḥasan. The author has not placed within this book any aḥādīth that are ḍaʿīf (weak) according to the appraisal of the ʿulamāʾ of the Ahlu'l Ḥadīth, because a ḍaʿīf ḥadīth cannot be used as proof and cannot be acted upon.³⁵

³⁴ Sūrah Al Aḥzāb (33), ayāh 35.

³⁵ Refer to the introduction of *Tamām-ul Minnah fī Takhrīj Aḥādīth Fiqh-is Sunnah*, 3rd edition, pp. 34-38; introduction to *Al Kalima-ṭ Ṭayyib*,; introduction to *Ṣaḥīḥ at Targhīb wa't Tarḥīb*, I/47-67. 1st edition, Maktabah al Maʿarif, 1421 H.

The compilation of this book has been formulated by the author into a number of parts:

- **Firstly**, the du^{ʿā} from Al Qur^{ʾān} and As Sunnah, including the early and morning dhikr and the daily du^{ʿā}.
- **Secondly**, that which has a connection with comfort for the sick, ruqyah (incantations), the manner in which to treat those under spells and magic as well as other forms of treatment for the sick from Al Qur^{ʾān} and As Sunnah.

Al Ḥamdulillāh, this book has been further perfected, in this fourth edition, by the addition of various formulations of du^{ʿā} and dhikr, du^{ʿā} qunūṭ witr, and du^{ʿā} that were not present in the first edition. Furthermore, within the section about ruqyah, the author has added more about comforting the sick and being struck by disaster, as well as treatment by bleeding, which is rarely carried out by the Muslim community. We hope that this book has become more complete and is of more benefit for the author and the readers.

Certainly, this book is not as perfect as other similar books because the only perfect book on the face of this earth is Al Qur^{ʾān} that constitutes the Word of Allāh and has no changes within it, as well as having no invalidity as revealed by Allāh, the Most Wise and Most Praiseworthy.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ



*Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of All praise.*³⁶

The author has not forgotten to give his many thanks towards the various persons of knowledge who have assisted him in the completion of this book and also to the publishers, and it is hoped that their efforts will be acceptable in the sight of Allāh ﷻ.

The author beseeches Allāh for this book to be of benefit to the author and the Muslims. It is hoped that Allāh allows this work to be accepted as sincere for His sake alone and that it becomes an act of goodness in the scales on the Day of Judgement. I hope that I have given knowledge of benefit, guidance that is successful, and the raising of the Sunnah according to the understanding of the companions ﷺ.

Hopefully Allāh ﷻ always bestows an abundance of prayers and peace as well as His blessings upon the Prophet Muḥammad ﷺ, his family and his companions ﷺ.

³⁶ Sūrah Fuṣṣilat (41), ayāh 42.

Al-Ḥamdulillāh-ir Rabb-il ʿĀlamīn

Bogor (West Java, Indonesia), 11 Jumādā'1 ʿAwwal 1424 H

11 July 2003 M

Yazid bin ʿAbdul Qadir Jawas

Author

‘ASMĀ’-UL ḤUSNĀ

Allāh ﷻ decrees:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨﴾

And (all) the ‘Asmā’-ul Ḥusnā (most beautiful names) belong to Allāh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.³⁷

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ
إِسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

“From Abī Hurairah رَضِيَ اللَّهُ عَنْهُ who said: ‘The Messenger of Allāh ﷺ said: ‘Indeed Allāh possesses ninety nine names, one hundred less one; whoever memorizes them will enter Paradise’.”³⁸

³⁷ Sūrah Al A‘rāf (7), ayāh 180.

³⁸ Narrated in Al Bukhārī no. 2736, 6410, 7392, and in Muslim no. 2677 (6), from Abū Hurairah رَضِيَ اللَّهُ عَنْهُ.

Shaikh Muḥammad bin Ṣāliḥ al °Uṭhaimīn رحمه الله explained that the meaning of this ḥadīth is not the final number of the names of Allāh, because there are names of Allāh that He has hidden within unseen knowledge.³⁹

The meaning within the ḥadīth of, “...whoever memorizes them will enter Paradise”, is:

1. To memorize and master them
2. To understand their meanings.
3. Perform °ibādah to Allāh ﷻ by carrying out the consequences of the °Asmā°-ul Ḥusnā. This has two methods:

First method: To make du°ā° with the °Asmā°-ul Ḥusnā, that is we perform tawaṣṣul (convey their attainment) with these names, for instance – Yā Raḥīm (O Exceedingly Merciful), Yā Raḥmān (O Exceedingly Compassionate) have mercy on me, Yā Ghafūr (O Oft-Forgiving) forgive me.

Second method: The consequence of *Raḥīm* is mercy, so we must carry out righteous deeds that with it we will receive the mercy of Allāh. Likewise also, (the consequence of) *Ghafūr* is forgiveness,

³⁹ As in the ḥadīth:

...أَوَسْتَأْتَرْتِ بِهِ فِي عِلْمِ الْغَيْبِ عِندَكَ.

“...or those that You have hidden within the unseen knowledge that is at Your side...”
(Narrated by Aḥmad I/391 and Al Ḥakīm I/509).

so we must carry out those deeds by which we will be forgiven our sins.⁴⁰

The °Asmā°-ul Ḥusnā from within Al Qur°ān and the ṣaḥīḥ of As Sunnah amongst them are as follows:

Allāh — ١ — اَللّٰهُ

Al °Ilāhu (The Worshipped one) — ٢ — اِلٰهٌ

Ar Rabb
(The Creator, King and Regulator of the Universe) — ٣ — الرَّبُّ

Ar Raḥmān (The Most Benificent, Most Gracious) — ٤ — الرَّحْمٰنُ

Ar Raḥīm (The Most Merciful) — ٥ — الرَّحِيْمُ

Al°Aḥad (The Only One [Alone]) — ٦ — الْاَحَدُ

Al °A°lā (The Most High) — ٧ — الْاَعْلٰى

Al °Akram (The Bountiful, the Generous) — ٨ — الْاَكْرَمُ

Al °Awwal (The Beginning [the One who

⁴⁰ Refer *Al Aqawl-il Mufīd °alā Kitāb-it Tawḥīd* II/185-186, 257-259.

existed before anything])

٩ - الْأَوَّلُ

Al °Ākhir (The End [the One who exists
after everything is destroyed])

١٠ - الْآخِرُ

Az Zāhir (The One who is Unsurpassable)

١١ - الظَّاهِرُ

Al Bāṭin (The One who is Unimpedible)

١٢ - الْبَاطِنُ

Al Bārī° (The Inventor of all things)

١٣ - الْبَارِئُ

Al Barr (The Most Kind and Generous)

١٤ - الْبَرُّ

Al Baṣīr (The All Seeing)

١٥ - الْبَصِيرُ

At Tawwāb (The Most Accepting of

Repentance)

١٦ - التَّوَّابُ

Al Jabbār (The Most Irresistible Compeller)

١٧ - الْجَبَّارُ

Al Ḥāfiẓ (The Preserver)

١٨ - الْحَافِظُ

Al Ḥasīb (The Bringer of Judgement)

١٩ - الْحَسِيبُ

٢٠ - الْحَفِيزُ

Al Ḥaqq (The Truth, The Reality)

٢١ - الْحَقُّ

Al Mubīn (The Utmost Clarifier

of All Things)

٢٢ - الْمُبِينُ

Al Ḥakīm (The Wise)

٢٣ - الْحَكِيمُ

Al Ḥalīm (The Forbearing)

— الْحَلِيمُ

٢٤

Al Ḥamīd (The Praiseworthy)

٢٥ - الْحَمِيدُ

Al Ḥayy (The Ever-Living)

٢٦ - الْحَيُّ

Al Qayyūm (The Self-Existing)

٢٧ - الْقَيُّومُ

Al Khabīr (The Inner-Aware)

٢٨ - الْخَبِيرُ

Al <u>Kh</u> ālīq (The Creator)	٢٩ - الْخَالِقُ
Al <u>Kh</u> alāq (The Creator)	٣٠ - الْخَلَّاقُ
Ar-Ra ^o ūf (The Kind)	٣١ - الرَّءُوفُ
Ar-Rāziq (The Supplier)	٣٢ - الرَّازِقُ
Ar-Razzāq (The Provider)	٣٣ - الرَّزَّاقُ
Ar-Raqīb (The Watchful)	٣٤ - الرَّقِيبُ
As-Salām (The Source of Peace)	٣٥ - السَّلَامُ
As-Samī ^c (The All-Hearing)	٣٦ - السَّمِيعُ
Ash- <u>Sh</u> ākīr (The Most Grateful)	٣٧ - الشَّاكِرُ
Ash- <u>Sh</u> akūr (The Most Appreciative)	٣٨ - الشَّكُورُ
Ash- <u>Sh</u> ahīd (The Witness)	٣٩ - الشَّهِيدُ
Aṣ-Ṣamad (The Eternal)	٤٠ - الصَّمَدُ
Al ^c Azīz (The Mighty)	٤١ - الْعَزِيزُ

Al ° Azīm (The Supreme Glory)	٤٢ – الْعَظِيمُ
Al ° Afūw (The Forgiver)	٤٣ – الْعَفُوءُ
Al ° Alīm (The All-Knowing)	٤٤ – الْعَلِيمُ
Al ° Ālim (The Omniscient)	٤٥ – الْعَالِمُ
Al ° Alīy (The Highest)	٤٦ – الْعَلِيِّ
Al <u>G</u> hanīy (The Self-Sufficient)	٤٧ – الْغَنِيِّ
Al <u>G</u> haffār (The All-Forgiving)	٤٨ – الْغَفَّارُ
Al <u>G</u> hafūr (The Pardoner)	٤٩ – الْغَفُورُ
Al Fattāḥ (The Opener)	٥٠ – الْفَتَّاحُ
Al Qādir (The Empowered)	٥١ – الْقَادِرُ
Al Qāhir (The Ever-Dominant)	٥٢ – الْقَاهِرُ
Al Quddūs (The Holiest)	٥٣ – الْقُدُّوسُ
Al Qadīr (The Capable)	٥٤ – الْقَدِيرُ

Al Qarīb (The Most Close)	٥٥ - الْقَرِيبُ
Al Qawīy (The Inexhaustible Strength)	٥٦ - الْقَوِيُّ
Al Qahhār (The Conqueror)	٥٧ - الْقَهَّارُ
Al Kabīr (The Greatest)	٥٨ - الْكَبِيرُ
Al Karīm (The Generous)	٥٩ - الْكَرِيمُ
Al Laṭīf (The Subtle)	٦٠ - اللَّطِيفُ
Al Mūʾmin (The Remover of Fear)	٦١ - الْمُؤْمِنُ
Al Mutaʿāl (The Supremely Exalted)	٦٢ - الْمُتَعَالُ
Al Mutakabbir (The Supremely Great)	٦٣ - الْمُتَكَبِّرُ
Al Matīn (The Steadfast)	٦٤ - الْمَتِينُ
Al Mujīb (The Fulfiller of Prayers)	٦٥ - الْمُجِيبُ
Al Majīd (The Noble)	٦٦ - الْمَجِيدُ
Al Muḥīṭ (The All-Encompasser of Everything)	٦٧ - الْمُحِيطُ

Al Muṣawwir (The Bestower of Forms)	٦٨ - الْمُصَوِّرُ
Al Muqtadir (The All-Determining)	٦٩ - الْمُقْتَدِرُ
Al Muqīt (The Nourisher)	٧٠ - الْمُقِيتُ
Al Malik (The Ruler)	٧١ - الْمَلِكُ
Al Malīk (The Master)	٧٢ - الْمَلِكُ
Al Mawla (The Protector of Everything)	٧٣ - الْمَوْلَى
Al Muhaimin (The Bestower of Security)	٧٤ - الْمُهِيمِنُ
An-Naṣīr (The Most Helping)	٧٥ - النَّصِيرُ
Al Wāḥid (The One)	٧٦ - الْوَاحِدُ
Al Wārith (The Supreme Heir)	٧٧ - الْوَارِثُ
Al Wāsi° (The All-Embracing)	٧٨ - الْوَاسِعُ
Al Wadūd (The Loving-Kindness)	٧٩ - الْوَدُودُ
Al Wakīl (The Trustee)	٨٠ - الْوَكِيلُ

Al Walīy (The Protecting Friend)	٨١ - الْوَلِيُّ
Al Wahhāb (The Liberal Bestower)	٨٢ - الْوَهَّابُ
Al Hādī (The Guide)	٨٣ - الْهَادِي
Al Kāfī (The Most Sufficient)	٨٤ - الْكَافِي
Al Ḥakam (The Judge)	٨٥ - الْحَكَمُ
As-Sayyid (The Most Noble)	٨٦ - السَّيِّدُ
Ar-Rafīq (The Most Gentle)	٨٧ - الرَّفِيقُ
Al Ḥayīy (The Most Possessive of Humility and Love)	٨٨ - الْحَيُّ
Al Qābiḍ (The Withholder)	٨٩ - الْقَابِضُ
Al Bāsiṭ (The Expander)	٩٠ - الْبَاسِطُ
Al Mu'ṭī (The Most Bestowing)	٩١ - الْمُعْطَى
Al Muqaddim (The Expediter)	٩٢ - الْمُقَدِّمُ
Al Mu'akhkhir (The Delayer)	٩٣ - الْمُؤَخَّرُ

Al Mannān (The Most Giving)

٩٤ — الْمَنَّانُ

Mālikul Mulk (The Master of the Kingdom)

٩٥ — مَالِكُ الْمُلْكِ

Jāmi'un-Nās (The Gatherer of

Mankind on the Day of Judgement)

٩٦ — جَامِعُ النَّاسِ

Nūr As-Samāwāti wa'l 'Arḍ

(Light of the Heavens and

the Earth)

٩٧ — نُورُ السَّمَاوَاتِ وَالْأَرْضِ

Dhū'l Jalāli wa'l 'Ikrām

(Possessor of Grandeur

and Glory)

٩٨ — ذُو الْجَلَالِ وَالْإِكْرَامِ

Badī'u's-Samāwāti wa'l 'Arḍ

(The Creator of the Heavens

and the Earth)⁴¹

٩٩ — بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ

⁴¹ Refer to these 'Asmā'-ul Ḥusnā as well as their dalā'il (proofs, evidences), and their principles from Al Qur'ān and As-Sunnah within the book *Sharḥu 'Asmā' illāhi-l Ḥusnā fī Daw' il Kitāb wa 's-Sunnah*, the work of Sa'id bin 'Alī bin Wahf Al Qaḥṭānī. And amongst the 'Asmā'-ul Ḥusnā obtained from the Sunnah are:

Al Jamīl (the Most Beautiful)

الْجَمِيلُ

As-Sittir (The Coverer)

السَّيِّئُ

THE VIRTUES OF DU‘Ā’ AND DHIKR

The Virtue (Primacy) of Du‘ā’:

Allāh ﷻ decrees:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

Ash-Shāfi (the Most Healing)

الشَّافِي

Al Jawwād (the Most Ameliorating)

الْجَوَّادُ

As-Subbūh (The Most Majestic)

السُّبُّوحُ

Aṭ-Ṭaiyib (The Most Well-Disposed)

الطَّيِّبُ

Al Witr (The One, The One and Only)

الْوَيْتَرُ

Al Muḥsin (The Most Bestowing of Beneficence)

الْمُحْسِنُ

Refer: *Al Quwā'id al Muthlā fī 'Asmā' illāhi wa's-Ṣifātil Ḥusnā* from Shaikh Muḥammad bin Ṣālih 'Uthaimīn; *Ṣifātillāh 'Azza wa Jalla al Wāridah fī'l Kitāb wa's-Sunnah* from 'Alawī bin 'Abdul-Qādir as-Saqqāf, 1st edition, Dārul Hijrah, 1414 H; *An-Nahjul 'Asmā fī Sharḥ 'Asmā' Allāhil Ḥusnā* from Muḥammad al Ḥamūd an-Najdī, 1st edition, 1412 H.

And your Lord said: “Invoke Me, [i.e. believe in My Oneness] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness,] they will surely enter Hell in humiliation!”⁴²

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

And when My slaves ask you (O Muḥammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.⁴³

The Messenger of Allāh ﷺ said:

الدُّعَاءُ هُوَ الْعِبَادَةُ، قَالَ رَبُّكُمْ: ﴿أَدْعُونِي أَسْتَجِبْ لَكُمْ﴾

“Du‘ā is ‘ibādah (worship), your Lord decrees: ‘Invoke Me, I will respond to your (invocation)’”. (Sūrah Al Mū‘min [60], ayāh 60).⁴⁴

⁴² Sūrah Mū‘min [or Ghāfir] (40), ayāh 60.

⁴³ Sūrah Al Baqarah (2), ayāh 186.

⁴⁴ Ḥadīth narrated by Abū Dāwūd 1479, At-Tirmidhī 3247, Ibnu Mājah 3828 - Ṣaḥīḥ al Jāmi‘iṣ-Ṣaḡhīr 3407 and Ṣaḥīḥ Ibn Mājah II/324.

الدُّعَاءُ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ، فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ

*“Du‘ā’ is of benefit for what has happened or for what has not yet happened. Therefore O all you servants of Allāh, let it be that you perform du‘ā’”.*⁴⁵

He ﷺ also said:

إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَيٌّ كَرِيمٌ، يَسْتَحْيِي مَنْ عَبْدُهُ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ
أَنْ يَرُدَّهُمَا صِفْرًا

*“Indeed your Lord, ‘Blessed is He and Almighty’, is alive, generous and if His servant raises his hands towards Him, He feels reluctant not to return anything to him”.*⁴⁶

Besides that, the Messenger of Allāh ﷺ also said:

⁴⁵ Ḥadīth narrated from ‘Abdullāh bin ‘Umar ؓ, *Ṣaḥīḥ al Jāmi‘iṣ-Ṣaḡhīr* 3409; *Mishkātul Maṣābīḥ* 2234, ḥasan.

⁴⁶ Narrated by Abū Dāwūd 1488, At-Tirmidhī 3556, Ibnu Mājah 3865. And Ibnu Ḥajar forwards that the . sanad of the stated ḥadīth is jayyid (good, perfect, faultless). Refer *Ṣaḥīḥ At-Tirmidhī* III/179.

مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا
 أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ: إِمَّا أَنْ تُعَجَّلَ لَهُ دَعْوَتُهُ، وَإِمَّا أَنْ يَدَّخِرَهَا
 لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ الشُّؤْمِ مِثْلَهَا، قَالُوا: إِذَا نُكْتِرُ.
 قَالَ: اللَّهُ أَكْثَرُ.

“Any Muslim who makes du‘ā’ to Allāh with a du‘ā’ that does not contain within it any sin or cutting off of family relations, Allāh will give him one of three things for it: Either He will speedily answer his du‘ā’, or He will save it for him until the Hereafter, or He will avert something bad from him equal to the value of his du‘ā’”. Then the companions said: “If that is the case then we will increase them” He ﷺ said” “Allāh Most so (bestow blessings)”.”⁴⁷

The Virtue (Primacy) of Dhikr

Allāh ﷻ decrees:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

⁴⁷ Narrated by Aḥmad III/18, Al Bukhārī within *Al Adabul Mufrad* 710; Al Ḥākim I/493 from Abū Sa‘īd al Khudrī, pronounced ṣaḥīḥ by Shaikh al ‘Albānī within *Ṣaḥīḥ al Adabul Mufrad* 547. Narrated also by At-Tirmidhī 3573, from ‘Ubadah bin Aṣ-Ṣāmit, *Ṣaḥīḥul Jāmi‘* (5678) and *Ṣaḥīḥ At-Tirmidhī* III/181, ḥasan ṣaḥīḥ.

Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.⁴⁸

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْأَصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.⁴⁹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٢٠٦﴾

O you who believe! Remember Allāh with much remembrance.⁵⁰

... وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا



⁴⁸ Sūrah Al Baqarah (2), ayāh 152.

⁴⁹ Sūrah Al Aʿrāf (7), ayāh 205.

⁵⁰ Sūrah Al Aḥzāb (33), ayāh 41.

...and the men and the women who remember Allāh much with their hearts and tongues, Allāh has prepared for them forgiveness and a great reward (i.e. Paradise).⁵¹

أَلَا أُنبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ،
وَحَيْرٌ لَّكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ، وَحَيْرٌ لَّكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ
فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟ قَالُوا: بَلَى، قَالَ: ذِكْرُ اللَّهِ تَعَالَى.

“Shall I tell you about the best of deeds, the most pure in the sight of your Lord, about the one that is of the highest order and is far better for you than spending gold and silver, even better for you than meeting your enemies in the battlefield where you strike at their necks and they at yours?” The Companions replied, “Yes, O Messenger of Allāh!” The Prophet ﷺ said, “Remembrance of Allāh”.⁵²

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ.

⁵¹ Sūrah Al Aḥzāb (33), ayāh 35.

⁵² Narrated by At-Tirmidhī 3377, Ibnu Mājah 3790. Refer also to Ṣaḥīḥ At-Tirmidhī III/139 and Ṣaḥīḥ Ibnu Mājah II/316, from the ṣaḥābī Abūd-Dardā^o . The articulation of this ḥadīth is that of At-Tirmidhī.

“The parable of a person who remembers his Lord with that of a person who does not remember his Lord is like that of a person who lives and a person who is dead”.⁵³

The Messenger of Allāh ﷺ said:

يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَظْنِ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شَبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

“Allāh ﷻ decreed: ‘I am as My slave expects Me to be and I am with him⁵⁴ when he remembers Me. When he remembers Me in himself, I mention him in Myself. If he mentions Me in an assembly,⁵⁵ I mention him in a better assembly than them.’ If he

⁵³ Narrated by Al Bukhārī in Faḥḥul Bārī XI/208, no. 6407. Imām Muslim narrates it with the following articulation:

مَثَلُ الْبَيْتِ الَّذِي يَذْكُرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يَذْكُرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ.

“The parable of a house that is used to remember Allāh and that of a house that is not used to remember, is like that of a person who is alive compared to a person who is dead”.

Ṣaḥīḥ Muslim 779 (211).

⁵⁴ What is meant by ‘with him’ here is that Allāh acknowledges him, and not that Allāh is one together with His created beings/creation. (Faḥḥul Bārī).

⁵⁵ **Reminder:** This ḥadīth does not indicate or show that performing dhikr together within a group is acceptable/permissible, because there is not one single ṣaḥīḥ narration that stipulates the performance of dhikr within a group. The Ṣaḥābat never undertook dhikr within jamā’ah,

comes near Me by a handspan, I come near him a cubit. If he comes near Me by a cubit, I come near a fathom. When he comes to Me walking, I come to him running’”.⁵⁶

وَعَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ
قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبِّثُ بِهِ. قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا
مِنْ ذِكْرِ اللَّهِ.

From ‘Abdullāh bin Busr رضي الله عنه who reported a man having said: ‘O Messenger of Allāh (ﷺ), the Sharī‘a (laws) of Islām are too much for me. Tell me something I can cling to’. He (ﷺ) said, “Your tongue should remain moist with the remembrance of Allāh”.⁵⁷

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا
أَقُولُ: الَمْ حَرْفٌ؛ وَلَكِنْ: أَلِفٌ حَرْفٌ، وَلَاَمٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.

and moreover ‘Abdullāh bin Mas‘ūd رضي الله عنه, a scholar from amongst the Ṣaḥābat disavowed those people who performed dhikr within a jamā‘ah in the masjid. Refer Sunan Ad-Dārimī I/68-69 and *Silsilah al Ahādīth aṣ-Ṣaḥīḥ* 2005, *Al Bid‘ah wa Atharuhās-Sayyi’ fi’l Ummah*, pp. 42-52.

⁵⁶ Narrated by Al Bukhārī 7405 and Muslim 2675 from the ṣaḥābī Abū Hurairah رضي الله عنه. The transcript/articulation of this ḥadīth’s narration is from Bukhārī. It is also narrated by Muslim 2687 (22) from the ṣaḥābī Abū Dharr رضي الله عنه.

⁵⁷ Narrated by At-Tirmidhī 3375, Ibnu Mājah 3792; refer also within *Ṣaḥīḥ At-Tirmidhī* III/139 and *Ṣaḥīḥ Ibni Mājah* II/317.

“Whoever reads one ḥarf (letter) of the Qurʾān shall receive a good deed and ten good deeds similar to it. I do not say that Alif Lām Mīm (آلَم) is a ḥarf, but Alif (ا) is a ḥarf, Lām (ل) is a ḥarf and Mīm (م) is a ḥarf”.⁵⁸

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: أَيُّكُمْ يُحِبُّ أَنْ يَغْدُو وَكُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِنَاقَتَيْنِ كَوْمًا وَيَنْ فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُولَ اللَّهِ نُحِبُّ ذَلِكَ.
قَالَ: أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ، أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثٌ خَيْرٌ لَهُ مِنْ ثَلَاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمَنْ أَعَدَّ دِهْنًا مِنَ الْإِبِلِ.

From ‘Uqbah bin ‘Āmir who said: ‘The Messenger of Allāh ﷺ went out and we were on the front porch (of the Prophet’s masjid in Madinah). Then he said: “Are there any of you who would wish to go every day to Buṭḥān or Al-‘Aqīq (names of two ditches in Al-Madinah) in the early morning and return with two she-camels without committing any sin or severing the relations of his kith and kin?” We (companions) responded saying: ‘Indeed, we would like

⁵⁸ Narrated by At-Tirmidhī 2910. Refer also *Ṣaḥīḥ At-Tirmidhī* III/9 and *Ṣaḥīḥ al Jāmi‘-Ṣaghīr* 6469, from ‘Abdullāh bin Mas‘ūd رضي الله عنه.

that, Oh Allāh's Messenger.' He said: "You should go to the masjid and seek some knowledge or recite Āyatain (two āyāt) from the Book of Allāh ﷻ, that would be better than two camels and three āyāt would be better than three camels and four āyāt would be better for you than four camels, and so on and so on would be the same for a like number of camels".⁵⁹

مَنْ قَعَدَ مَقْعَدَ لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَرَةً، وَمَنْ اضْطَجَعَ
مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَرَةً.

"Whoever sits in a place and does not remember Allāh there, certainly he will receive punishment from Allāh and whoever lies down in a place and then does not remember Allāh, will certainly receive punishment from Allāh".⁶⁰

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ
عَلَيْهِمْ تَرَةً، فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ.

"Whenever a group of people sit in a gathering and fail to remember Allāh and don't send prayers upon the Prophet (ﷺ),

⁵⁹ Narrated by Muslim 803. From °Uqbah bin °Āmir ؓ.

⁶⁰ Narrated by Abū Dāwūd 4856; Ṣaḥīḥ Abī Dāwūd III/920 no. 4065. From Abū Hurairah ؓ.

certainly they incur a loss upon themselves. If Allah willed, (He) would punish them and if He willed, (He) would forgive them”.⁶¹

مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلَسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ
جَنَفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ.

“Every group of people that rises from a gathering in which they had failed to remember Allāh, then the end of that gathering is (that they are) like the carrion of an ass and that matter will become grief for them (on the Day of Judgement)”.⁶²

Shaikh Muḥammad Nāṣirud-Dīn al °Albānī رحمه الله explains: these aḥādīth indicate the obligation of performing dhikr towards Allāh and blessings upon the Messenger of Allāh ﷺ within every gathering, because within those aḥādīth are encountered the words:

- ‘If Allah willed, (He) would punish them and if He willed, (He) would forgive them’.
- ‘(that they are) like the carrion of an ass’, and this matter constitutes a standard for the disgustingness of their deeds.

⁶¹ *Ṣaḥīḥ At-Tirmidhī* III/140 no. 3380, Aḥmad II/446, 453, 481; refer *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* 74.

⁶² Narrated by Abū Dāwūd 4855, Aḥmad II/389, Al Ḥākim I/492 and others. Al Ḥākim said: “That this ḥadīth is ṣaḥīḥ according to the terminology of Muslim and it is agreed to by Imām adh-Dhahabī”. Refer *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 77.

- ‘People who do not remember (perform dhikr towards Allāh) will be grieving on the Day of Judgement’.

Imām al Munāwī said: ‘The emphasis is towards the remembrance of Allāh and of blessings upon the Messenger of Allāh ﷺ within gatherings and when rising from gatherings by means of whatever utterances (in accordance with and appropriate to them), and the most perfect is by means of *kaffāratul majālis* (to offer expiation/atonement for the gatherings)’.⁶³

⁶³ Refer *Silsilah al Ahādīth aṣ-Ṣaḥīḥah* I/162-163.

THE BENEFITS OF DU^{ʿĀ}

AND DHIKR (THE

REMEMBRANCE OF

ALLĀH ﷻ)

The benefits of du^{ʿĀ} and dhikr are many, and can attain more than a hundred. We will mention some of them amongst which are:

1. Brings about the blessings of Allāh ﷻ.
2. Drives away Shaitān, subdues and expels him.
3. Removes sadness and gloominess of the heart.
4. Brings about joy and tranquility of the heart.
5. Strengthens the heart and the body.
6. Makes the heart and face shine.
7. Provides for livelihood.
8. Develops charisma and self-confidence.
9. Foster a sense of love which is the heart and soul of Islām, into becoming the nucleus of religion, the axis of happiness and salvation. Dhikr is the door to love and the path that is most noble and straight.
10. Cause to develop the sense that the self is being watched, so as to encourage oneself to always undertake that which is good.

‘He’ performs ‘ibādah to Allāh and sees ‘him’ directly. But those people who default with their dhikr will not achieve righteousness and benevolence, in the way that a person who merely sits will not arrive at a destination.

11. Lead to submission, that is, to surrender oneself to Allāh and return to Him. As long as ‘he’ returns to Allāh by means of calling His names, then in whatever circumstances (‘he’ may be in) ‘he’ will return to Allāh with his heart, so that Allāh becomes a source of growth and return, for his happiness and pleasure, a source of dependency and when confronted with a calamity or disaster.
12. Leads to closeness towards Allāh. As close as ‘he’ carries out dhikr towards Allāh, so that closeness also brings ‘him’ closer to Allāh, and as distant as ‘his’ negligence is in carrying out of dhikr, so too will be the distance that separates ‘him’ from Allāh.
13. Opens the door wide for various doors of *ma‘rifat* (understanding).⁶⁴ The more ‘he’ performs dhikr, so the more widely the doors of *ma‘rifat* open for ‘him’.
14. Causes to develop a fear of Allāh and of His majesty.
15. Makes ‘him’ always remember Allāh, as in the decree of Allāh:

⁶⁴ *Ma‘rifat* is obtained by:

1. Learning Al Qur’ān and as-Sunnah according to the understanding of the Ṣaḥābat ﷺ.
2. Practicing and implementing that which is obligatory, sunnah and avoiding and distancing from that which is prohibited.
3. Ikh̄lās (sincere devotion) in practice.
4. Ittibā‘ (following) the Messenger of Allāh ﷺ.
5. Always perform dhikr to Allāh ﷻ.

*Therefore remember Me. I will remember you...*⁶⁵

16. **Makes the heart come alive.** Shaikhul Islām Ibnu Taimiyyah رحمه الله said: “Dhikr is for the heart as water is for a fish, so what would be the situation for a fish if it was separated from water?”
17. Dhikr is nourishment for the heart and the soul. If the heart and the soul lose their nourishment, then it is the same as a body that does not receive its nourishment. Once, we (Ibnu Qayyim al Jawziyyah) came across Shaikhul Islām Ibnu Taimiyyah whilst he was carrying out ṣalāt ṣubuḥ (morning prayer). After ṣalāt, he performed dhikr to Allāh until almost midday. At that time he turned in my direction and said: “this is my nourishment, and if supposing I did not receive this nourishment, then surely my strength would be lost”. The Shaikhul Islām also once said to us: “I will not desist from (leave aside) dhikr, except with the intention that it be required by my soul or because I desire rest. This rest means to prepare myself for the carrying out of the dhikr to follow”.
18. **Cleanse the heart of ‘rust’.** Everything is subject to rust and the rust of the heart is negligence and desires. Whereas in order to cleanse this rust there is repentance and seeking forgiveness.

⁶⁵ Sūrah Al Baqarah (2), ayāh 152.

19. Removes mistakes and expunges them. Dhikr is the most noble of goodness. Whilst goodness can be subjected to evil.
20. Removes doubts and uncertainties within relations between the self and Allāh. A person who is negligent will surely be possessed with doubts and uncertainties between ‘himself’ and Allāh, which cannot be removed except by means of dhikr.
21. Takbīr (اَللّٰهُ اَكْبَرُ), tasbīḥ (سُبْحَانَ اللّٰهِ), taḥmīd (اَلْحَمْدُ لِلّٰهِ), and taḥlīl (لَا اِلٰهَ اِلَّا اللّٰهُ), which are said by a servant (of Allāh) at the time of dhikr, will remind and impress upon ‘him’ the times ‘he’ was stricken with difficulties.
22. A servant who recognises Allāh ﷻ by means of dhikr whilst outside, makes ‘himself’ known to Him when faced with difficulties, and He will know ‘him’ at the time ‘he’ faces difficulties.
23. Dhikr to Allāh brings into being a fortress impregnable to the disadvantages of the world and the Hereafter, as well as deliverance and salvation from the punishment of Allāh, as mentioned by Mu‘ādh bin Jabal ؓ and he understood it as:

مَا شَيْءٌ اَنْجَى مِنْ عَذَابِ اللّٰهِ مِنْ ذِكْرِ اللّٰهِ.

“There is no deed that the son of Ādam can do better to save him (self) from the punishment of Allāh (Hell-fire) than dhikr (the remembrance of) to Allāh”.⁶⁶

⁶⁶ Narrated by Aḥmad V/639, At-Tirmidhī 3377.

24. Causes tranquillity and calm to descend, with the arrival of mercy and the angels surround a person who makes dhikr, as stated by the Prophet ﷺ.⁶⁷
25. Dhikr busies the tongue from carrying out ghībah (slandorous gossip), slander, lies, despicableness and that which is invalid. It is already righteous for a servant when speaking or saying something to let it be good or remain silent. “He’ must be distanced from ghībah (saying something shameful about another person), falsehood (lies), seditiousness, despicable and contemptible speech, slander and matters prohibited by Allāh. Because of that ‘he’ must cleanse his speech (tongue) with much dhikr. Whoever is accustomed to using his tongue for dhikr, then his tongue is more mindful of and safeguarding from that which is invalid and speech that is wasteful and vain. However, as for the tongue that never knows dhikr, then what is invalid and despicable will often be uttered from the tongue.
26. A gathering within which there is dhikr is a gathering attended by angels, whereas a gathering that is negligent (of dhikr) and self-centred is a gathering attended by and of Shaitān. Let it be that a servant chooses that which ‘he’ likes better and is of more priority (more important). Because by doing that ‘he’ can establish a place in this world and in the Hereafter.
27. The angels will always request forgiveness from Allāh for those people who perform dhikr. And much dhikr prevents a person from the qualities of hypocrisy.

⁶⁷ Narrated by Muslim 2699 and others.

28. By means of performing dhikr to Allāh the performer will feel happy, and likewise also those people close to ‘him’. ‘He’ is a person who will always receive blessings. But the person who is negligent, ‘he’ will always be depressed and dejected because of ‘his’ negligence, and likewise also those people close to ‘him’.
29. Dhikr bestows the feeling of safety from the reproaches of the Day of Judgement, because gatherings in which there is nor dhikr towards Allāh will be reproachful of the Day of Judgement.
30. Dhikr to Allāh will at the same time bring about tears on oneself, that will become protection for the performer from the heat on Maḥshar (the plain of gathering) on the Day of Judgement; because ‘he’ will be protected by the ‘Arsh (throne) of Allāh. Meanwhile the other people who did not perform dhikr to Allāh will be stung by the intense heat at that time.
31. Dhikr is the easiest of ‘ibādah, yet the most noble and important. This is because, the movement (actions) of the tongue are the easiest and lightest of the movements for the body.⁶⁸

⁶⁸ Amongst the examples of statements that are light on the tongue but heavy on the scales and loved by Allāh ﷻ is:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.

“Glorious is Allāh, I praise Him, Glorious is Allāh, Most Noble”.
(Ḥadīth ṣaḥīḥ narrated by Al Bukhārī 6404 and Muslim 2694).

32. Dhikr is the land of Paradise, as in the narration by at-Tirmidhī from the ḥadīth of ʿAbdullāh bin Masʿūd ؓ who said, ‘the Messenger of Allāh ﷺ said: “At night I was ‘journeyed’ (performed Isrā’), and met with Ibrāhīm al Khalīl (the beloved), and he said to me: ‘O Muhammad (ﷺ), convey my salutations to your Ummah, give them glad tidings of Paradise whose water is sweet, sand is fragrant and land is plain; its trees are created through the recitation of:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

*“Glorious is Allāh, all Praises belong to Him, there is no deity (that has the right to be worshipped in truth) except Allāh and Allāh is the Greatest”.*⁶⁹

According to at-Tirmidhī, this ḥadīth is ḥasan gharīb.⁷⁰ He also narrates from Abū Zubair ؓ, from Jābir ؓ, from the Prophet ﷺ who said: “Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

‘Glorious is Allāh, I praise Him’, then for ‘him’ is planted a date tree in Paradise”. According to at-Tirmidhī, this ḥadīth is ḥasan ṣaḥīḥ.⁷¹

33. The gifts and blessings which have been plentiful are because this dhikr has never been plentiful because of other deeds.

⁶⁹ Refer Silsilah al Aḥādīth aṣ-Ṣaḥīḥah 105. Within the narration of Muslim, the words of love for Allāh are four: “Subḥānallāh, AlḤamdulillāh, Lā ilāha illallāh, Allāhu Akbar”.

⁷⁰ Refer Ṣaḥīḥ al Adhkār by Shaikh Salīm bin ʿĪd al Hilālī I/90, no. 34.

⁷¹ Refer Ṣaḥīḥ al Adhkār by Shaikh Salīm bin ʿĪd al Hilālī I/90, no. 35.

Within *Aṣ-Ṣaḥīḥain* (*Ṣaḥīḥ al Bukhārī* and *Ṣaḥīḥ Muslim*) it is mentioned, from Abū Hurairah رضي الله عنه that the Messenger of Allāh ﷺ said: “Whoever states:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ

“There is no deity (that has the right to be worshipped in truth) except only Allāh the One and Only, having no partners with Him. For He is the Dominion and he is the Praise and His is the Power over everything”, (as much as) one hundred times in a day, then ‘he’ will obtain blessings like the blessings of releasing ten slave women; it is guaranteed for ‘him’ one hundred blessings, and from ‘him’ are disposed one hundred bad (deeds that ‘he’ has performed) and that matter becomes protection from Shaiṭān on that day until sunset, and there is nobody who has anything better than that person, except a person who carries out more than this”.⁷²

From Abū Hurairah رضي الله عنه who said: ‘The Messenger of Allāh ﷺ said: “I say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

⁷² Narrated by Al Bukhārī in *Fatḥul Bārī* VI/338, no. 3293 and XI/201, no. 6403; Muslim in *Sharḥ al Wābiliṣ-Sayyib* pp. 88-89.

“‘Glorious is Allāh, all praise belong to Him, there is no deity (that has the right to ‘ibādah in truth) except Allāh and Allāh is the Greatest’, is more liked by me than the rising of the sun”.⁷³

From Thauban رضي الله عنه, that the Messenger of Allāh ﷺ said: “Whoever in the morning and the afternoon says:

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا.

“‘I submit (my will) to Allāh as my Lord, to Islām as my deen, and to Muḥammad as my Messenger’, then it is the right of Allāh to bestow blessings on ‘him’”.⁷⁴

The Messenger of Allāh ﷺ also said: Whoever enters the market and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“‘There is no deity (having the right to be worshipped) except Allāh alone who has no partners with Him, for Him is the power and the praise, who brings to life and kills; He is alive and does not die, in His hand is all goodness and He is in command of everything’, then

⁷³ Narrated by Muslim 2695 (32), At-Tirmidhī 3597.

⁷⁴ Narrated by At-Tirmidhī 3389 and others. Ḥadīth ḥasan, refer *Ṣaḥīḥ al Wābiliṣ-Ṣayyib* pp. 88-89.

*Allāh establishes for him a million blessings, removes a million wrongs and raise for him a million levels”.*⁷⁵

34. Continued dhikr to Allāh makes the heart of a person attentive to Allāh, and neglect of Allāh’s remembrance becomes a cause of affliction for a servant in this world and in the Hereafter. Whoever is neglectful of Allāh, then ‘he’ will be neglectful of ‘himself’ and his welfare and ‘he’ will be destroyed. Allāh ﷻ decrees:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٦٥﴾

*And be not like those who forgot Allāh (i.e. became disobedient to Allāh) and He caused them to forget their ownelves, (let them to forget to do righteous deeds). Those are the Fāsiqūn (rebellious, disobedient to Allāh).*⁷⁶

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَىٰ

﴿١٦٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ﴿١٦٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ

ءَايَاتُنَا فَنَسِيَهَا ۖ وَكَذَٰلِكَ الْيَوْمَ تُنْسَىٰ ﴿١٦٦﴾

⁷⁵ Narrated by At-Tirmidhī 3429, Ibnu Mājah 2235, Aḥmad I/4 and in others. Ḥadīth ḥasan, refer to its takhrīj (interpretation, exegesis) in *Ṣaḥīḥ al Wābiliṣ-Ṣayyib* pp. 250-256.

⁷⁶ Sūrah Al Ḥaṣhr (59), ayāh 19.

“But whosoever turns away from My Reminder. Verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.”

He will say: “O My Lord! Why have You raised me up blind, while I had sight (before).”

(Allāh) will say: “Like this, Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them, and so This Day, you will be neglected (in the Hell-fire, away from Allāh’s Mercy).”⁷⁷

This means, you will be forgotten in the backwaters of punishment, in the same manner as you forgot My āyāt and did not want to implement them.

Turning away from the remembrance of Allāh also makes ‘him’ turn away from remembering what was sent down by Him or remembering what was sent down by Allāh within His Book. The consequences continue when ‘he’ forgets those matters mentioned by Allāh within His Book, forgets His ʿAsmā, His attributes, commands, gifts, and His blessings. These are all as a result of turning away from the Book of Allāh. In other words, “Whoever turns away from My book, does not want to read it, does not want to enter into it, does not understand it and does not practice it, then

⁷⁷ Sūrah Tā-Hā (20), āyāt 124-126.

their lives and livelihood will become limited and ‘he’ will always be tortured”.⁷⁸

This matter is contrary to people who receive happiness and fortune. Their lives on this earth are lives that are very gratifying and in the Hereafter they will receive blessings. Allāh ﷻ decrees:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ^ط
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

*Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).*⁷⁹

وَأَنۢ أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَّتَّعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ
كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٩٨﴾

And (commanding you): “Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every

⁷⁸ Ṣaḥīḥ al Wābiliṣ-Ṣayyib p. 91.

⁷⁹ Sūrah An-Naḥl (16), ayāh 97.

owner of grace. But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).⁸⁰

قُلْ يٰعِبَادِ اللّٰهِ ءَامِنُوْا اتَّقُوْا رَبَّكُمْ ۚ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ

وَاَرْضُ اللّٰهِ وٰسِعَةٌ ۖ اِنَّمَا يُؤَفِّقُ الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

Say (O Muḥammad ﷺ): “O My slaves who believe, be afraid of your Lord (Allāh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allāh’s earth is spacious! Only those who are patient shall receive their rewards in full, without reckoning.”⁸¹

35. Dhikr always accompanies a servant (of Allāh) although he be in bed, at the market, when healthy, when sick, when in receipt of blessings and happiness, when suffering and being tested; in fact dhikr accompanies a servant at all times.
36. Dhikr is light for a person who performs dhikr in the world, light for ‘him’ in the grave, light for ‘him’ at the place of return, illuminates the time elapsed on aṣ-Ṣiraṭ (the Path), and there is nothing that can irradiate the grave and the heart excepting only by means of dhikr to Allāh. Allāh ﷻ decrees:

⁸⁰ Sūrah Hūd (11), ayāh 3.

⁸¹ Sūrah Az-Zumar (39), ayāh 10.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ
 فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ



Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.⁸²

37. Dhikr is the base foundation, the way for ‘mankind’ in general and for the distribution of love. Whoever opens up to the carrying out of dhikr, means that they have opened up to the aim of Allāh.
38. Within the heart there is a place that absolutely cannot be fulfilled except with dhikr. If dhikr is the signpost of the heart and it is also a reminder of the way that must be responded to, then this dhikr that is known as dhikr is able to satiate and fulfill the gap, until ‘mankind’ becomes rich not through wealth, becomes famous not because of inheritance, respected not because of power. However, if ‘he’ neglects dhikr towards Allāh then ‘his’ existence becomes the contrary. ‘He’ is poor despite having much wealth, contemptible despite holding

⁸² Sūrah Al An‘ām (6), ayāh 122.

power and not held in any esteem despite being from a well-known family.

39. Dhikr is able to gather together that which is separated and in disarray and separate that which is gathered together, bring near that which is distant and distance that which is near. What is separated within the heart of a servant is able to be gathered together like intention and that which is required. The worst of torture is if what is in the heart is separated. 'His' heart is alive and feels blessed if the intention and requirements of the heart are gathered together as one.
40. Dhikr arouses the heart from an existence that is always asleep and wakes it up from an existence that is always tired. If the heart is always asleep and tired, then it loses many advantages, meaning it will experience loss. If 'he' is awoken and realizes what has escaped from within 'his' hands from that sleep, then 'he' will feel regretful, and endeavor to turn the rest of 'his' life and look for what has slipped from 'his' hands. There is nothing that can rouse the self from its existence except dhikr. Indeed that negligence is a sound sleep.
41. Dhikr which has as its nucleus tauhīd is a tree whose fruit is understanding and an existence that is amenable to those people who seek out Allāh. There is no way to receive its fruit except from the tree that is dhikr. If that tree is really big and its roots are strong then it will yield much fruit.
42. A person who undertakes dhikr (remembers Allāh) will always feel close to Him and that Allāh is with 'him'. This togetherness is specific, and not a togetherness that is a 'one-

off, but a togetherness because of closeness, love, help and taufīq (accordance, conformity).⁸³ Allāh ﷻ decrees:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا ... ﴿١٢٨﴾

*Truly, Allāh is with those who fear Him...*⁸⁴

... وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

*...and Allāh is with Aṣ-Ṣābirīn (the patient ones, etc.).*⁸⁵

... وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٢٦﴾

⁸³ Ma[‘]iyyah is a quality from amongst the qualities of Allāh, and ma[‘]iyyah is of two sorts:

1. Al Ma[‘]iyyah al Khāṣṣah (is with you in specific), that is, Allāh together with (supporting) His creation, of which we do not know about its *kaiḥiyāt* (the manner or nature of), excepting Allāh, such as His qualities. And this form of ma[‘]iyyah encompasses the meaning that Allāh protects those of His servants whom He loves, helps, gives guidance, and safeguards them from devastation etc.
2. Al Ma[‘]iyyah al ‘Āmmah (is with you in general), that is, Allāh together with His creation, whereby Allāh knows of the conditions of His servants and Allāh knows all about their situations, their behaviour both internally and externally, and those such as these, Allāh must not be united with His servants, because Allāh cannot be analogised with His creation. And the level of Allāh above His creation does not negate the togetherness of Allāh with His servants, different to creation, because the presence of that creation in one place (direction/way), must not know about the other place (direction/way). And Allāh is not like anything else because of the perfection of His knowledge and power.

(Ta[‘]līq [commentary, explanatory remarks] for *At-Tanbīhāt al-Laṭīfah* p. 45 by Shāikh ‘Abdul-‘Azīz bin ‘Abdullāh bin Baaz رحمه الله).

⁸⁴ Sūrah An-Naḥl (16), ayāh 128.

⁸⁵ Sūrah Al Baqarah (2), ayāh 249.

“...and Verily, Allāh is with the Muḥsinūn (good doers).”⁸⁶

... لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ... 

... “Be not sad (or afraid), surely Allāh is with us.” ...⁸⁷

Because of this togetherness, a person who carries out dhikr is able to gain some riches, as stated within a ḥadīth qudsī: “I am with My servant when he or she remembers Me and when his or her lips move in mention of Me”.⁸⁸

43. Indeed within the heart is a hardness that cannot be negotiated except by means of dhikr to Allāh. Then, the hardness of a servant must be cured by means of dhikr to Him.
44. **Dhikr is the healing and cure for a sick heart.** A heart that is sick can only be healed by means of dhikr o Allāh. Imām Makḥūl said: “The remembrance of Allāh is recovery, and remember ‘mankind’ is sick”.
45. Dhikr invites and brings about the Ṣalawāt (blessings) of Allāh and His angels. Whoever receives the blessings of Allāh and the angels then ‘he’ is a very fortunate person. Allāh ﷻ decrees:

⁸⁶ Sūrah Al ‘Ankabūt (29), ayāh 69.

⁸⁷ Sūrah At-Taubah (9), ayāh 40.

⁸⁸ Narrated by Al Bukhārī in Fatḥul Bārī XIII/417, Ibnu Mājah 3792, Aḥmad II/540, Al Ḥākim I/496, and Ibnu Ḥibbān 2316, ṣaḥīḥ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ
 الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ
 بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

O you who believe! Remember Allāh with much remembrance.

And glorify His praises morning and afternoon.

He it is who sends Ṣalāt (His blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness into light. And He is ever Most Merciful to the believers.⁸⁹

Ṣalawāt from Allāh and His angels is the reason for bringing them from the darkness to the light.

46. Dhikr to Allāh is able to ease difficulties and able to lighten heavy loads (responsibilities). Those difficulties will become easier when a person performs dhikr by mentioning the Names of Allāh and His highest qualities in accordance with the law, and so that which is heavy and difficult becomes light and easier.
47. Dhikr to Allāh purges the heart of all the fears within it with the result that feelings of safety arrive for the heart. There is nothing more beneficial for a person who is fearful except the means of performing dhikr to Allāh, and so eliminating those fears.

⁸⁹ Sūrah Al Aḥzāb (33), āyāt 41-43.

48. Indeed dhikr to Allāh will bestow strength upon the person who performs dhikr, until it is as though by means of that dhikr ‘he’ is capable of finishing off substantial tasks without being troubled by them.

The Messenger of Allāh ﷺ once taught his daughter Fāṭimah and ʿAlī bin Abī Ṭālib in order that they performed tasbīḥ (سُبْحَانَ اللَّهِ) 33 times at night before sleep, taḥmīd (الْحَمْدُ لِلَّهِ) 33 times and takbīr (اللَّهُ أَكْبَرُ) 34 times, at the time when Fāṭimah requested a servant in order to help her with her work and complained about the heavy work, because she must use the grinding wheel and carry out various kinds of household tasks. And the Messenger of Allāh ﷺ said: “That is better for the both of you than a servant/maid”.⁹⁰

49. Dhikr is the beginning/cause of shukr (thankfulness, gratitude). A person who does not perform dhikr is a person who is ungrateful towards Allāh. Dhikr and shukr are the fusion of happiness and glory. Allāh ﷻ represents and gathers together dhikr and shukr within His decree:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

*Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless favours on you) and never be ungrateful to Me.*⁹¹

⁹⁰ Narrated by Al Bukhārī within *Fathul Bārī* VII/71, Muslim within *Sharḥ Muslim* XVII/45.

⁹¹ Sūrah Al Baqarah (2), ayāh 152.

50. Included within dhikr towards Allāh is the carrying out of His commands, avoiding His prohibitions and carrying out His laws.⁹²

⁹² Summarized with slight changes from the book *Ṣaḥīḥ al Waabilih-Ṣayyib minal Kalimat-Ṭayyib*, pp. 82-155. Ibnu Qayyim al Jawziyyah, taḥqīq (determined by) Shaikh Salīm bin ʿĪd al Hilālī, 3rd edition, Dār Ibnil Jawzi, 1416 H.

THE MANNER AND REASONS FOR REQUESTING DU^ʿĀ^ʿ⁹³

Amongst the manners of performing du^ʿĀ^ʿ and the various factors for causing du^ʿĀ^ʿ to be requested are as follows:

1. Ikhlāṣ (sincere devotion) for Allāh ﷻ only.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

So, call you (O Muḥammad ﷺ and the believers) upon (or invoke) Allāh making (your) worship pure for Him (Alone). However much the disbelievers (in the Oneness of Allāh) may hate (it).⁹⁴

⁹³ Refer to these explanations as well as their adilla (plural of dalīl – proof, evidence) within the books:

1. *Adh-Dhikr wa'd-Du^ʿĀ^ʿ minal Kitāb wa's-Sunnah*, pp. 88-100.
2. *Ṣaḥīḥ al Adhkār* – Imām an-Nawawī, II/955-969.
3. *Ad-Dā^ʿ wa'd-Dawā^ʿ*, Imām Ibnul Qayyim, pp. 14-21, taḥqīq Shaikh °Alī Ḥasan.
4. *Ad-Du^ʿĀ^ʿ*, Shaikh Ḥusain al °Awayishah, pp. 17-32.
5. *Ad-Du^ʿĀ^ʿ*, Muḥammad Ibrāhīm al Ḥamd, pp. 37-52 and pp. 85-90.
6. *An-Nubadh al Mustatābah fī'd-Da^ʿwātil Mustajābah*, Shaikh Salīm bin °Īd al Hilālī, pp. 26-47.
7. *Taṣbīḥud-Du^ʿĀ^ʿ*, Shaikh Bakr bin °Abdullāh Abū Zaid, pp. 21-35.

⁹⁴ Sūrah Al Mū^ʿmin [or Ghāfir] (40), ayāh 14.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا

الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٩٥﴾

And they were commanded not, but that they should worship Allāh, and worship none but Him alone (abstaining from ascribing partners to him), and perform Aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt) and give Zakāt: and that is the right deen (religion).⁹⁵

2. Begin with praises and adulations towards Allāh, and then follow them up with ṣalawāt for the Messenger of Allāh ﷺ and finish it off with them.
3. Make every effort with all sincerity in the offering and uttering of the du^{ʿāʾ}, as well as having the certitude of conviction within its request.
4. Urge within the du^{ʿāʾ} invocation with full humility, and do not hasten it.
5. Present the heart within the du^{ʿāʾ}.
6. Offer a du^{ʿāʾ} whether in the field or under bad conditions.
7. **It is not permitted to make a du^{ʿāʾ} to plead for anything except only to Allāh ﷻ alone.**
8. Do not make a du^{ʿāʾ} that is for something bad against your family, wealth, children and oneself.

⁹⁵ Sūrah Al Bayyinah (98), ayāh 5.

9. Lower the voice when making du^{‘ā}, that is between obscure and audible.⁹⁶

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

*Invoke your Lord with humility and in secret. He likes not the aggressors.*⁹⁷

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٥٦﴾

*And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.*⁹⁸

10. Acknowledge sins that have already been done, then ask for forgiveness for them, as well as acknowledging the blessings

⁹⁶ The Messenger of Allāh ﷺ forbade making du^{‘ā} with a loud voice. When he ﷺ heard the ṣaḥābat making du^{‘ā} with loud voices, he ﷺ said: “Have mercy on yourselves because all of you are not making du^{‘ā} to a deaf nor distant Lord, but du^{‘ā} to the Lord who is the All-Hearing and the All-Near”. Ḥadīth ṣaḥīḥ narrated by Al Bukhārī 6384, Fathul Bārī XI/187-188, Muslim 2704.

Lower the voice within the performance of dhikr has so many benefits, amongst which are: Points towards that which is ikhlaṣ, more noble in its manner and exalts Allāh; more humble which is the soul of du^{‘ā}; indicates that we are nearer to Allāh...and others. Refer *Badā’i‘ul Fawā’id* III/6-10 by Ibnu Qayyim; *Majmū‘ Fatāwa*, Shaiḫul Islām XV/15-20; *Ad-Du‘ā*, Muḥammad bin Ibrāhīm al Ḥamd, pp. 47-49.

⁹⁷ Sūrah Al A[‘]rāf (7), ayah 55.

⁹⁸ Sūrah Al A[‘]rāf (7), ayāh 205.

that have been received and be thankful to Allāh for those blessings.

11. Don't over burden oneself with making rhu=ymes within the du^{°ā°}.
12. Taḍarru[°] (imploring, entreating) with khushū[°] (humility), raghbah (hope/desire/yearn for it to be granted) and rahbah (feel fear that it is not granted).


فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا

يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۚ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

*So We answered his call, and We bestowed upon him Yaḥyā (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.*⁹⁹

13. Return (the rights of another person) who has been mistreated as well as by means of forgiveness.
14. Offer the du^{°ā°} three times.
15. Face the Qiblat.
16. Raise both hands during du^{°ā°}.

The way to raise the hands during (the making of) du^{°ā°}.

- Ibnu [°]Abbās  is of the opinion that the way to raise the hands during du^{°ā°} is that both hands are raised until they are opposite

⁹⁹ Sūrah Al [°]Anbiyā[°] (21), ayāh 90.

to both shoulders, istighfār (ask for pardon, forgiveness) by means of ishara (signaling, indicating, pointing) with one finger.¹⁰⁰ There is also ibtihāl (supplication) that is (istighāthat – asking, beseeching for help) by raising both hands high.¹⁰¹

- Imām al Qāsim bin Muḥammad said: “I saw Ibnu ʿUmar make duʿāʾ at al Qaṣi by raising both his hands until they were opposite to his shoulders and both of the palms of his hands were facing towards his face.¹⁰²
- There is the *Istisqāʾ* (request for rain) duʿāʾ by means of raising the hands high and directing the back of the hands to the sky. From Anas رضي الله عنه that he saw the Prophet ﷺ making duʿāʾ at the time of *Istisqāʾ* by raising the hands high, directing the back of the hands to the sky, and directing the palms of the hands towards the earth until the whites of both armpits were visible.¹⁰³

About wiping the face.

- There is not one single ḥadīth that is ṣaḥīḥ concerning the wiping of the face with the palms of the hands after duʿāʾ. All

¹⁰⁰ Like within the jumʿat at khuṭbah (Friday address) the khaṭīb (Imām, speaker) makes duʿāʾ and asks for forgiveness from Allāh with one index finger in the manner exemplified by the Messenger of Allāh ﷺ to his ṣaḥābat رضي الله عنهم, and not by raising both hands. Refer *Ṣaḥīḥ Muslim* 874 (53).

¹⁰¹ Narrated by Abū Dāwūd 1490 and pronounced ṣaḥīḥ by Shaiḫ ʿAlbānī within *Ṣaḥīḥ Abī Dāwūd* I/279, no. 1322.

¹⁰² Pronounced ṣaḥīḥ by Ḥafīẓ Ibnu Ḥajar within *Fathul Bārī* XI/143.

¹⁰³ Narrated by Abū Dāwūd 1171 (*Ṣaḥīḥ Abī Dāwūd* 1038), and this ḥadīth is also narrated by Al Bukhārī 1030, 1031, and Muslim 896.

aḥādīth concerning it are extremely weak and cannot be accepted as or act as ḥujjah (proof, evidence, source of authority), so cannot be or become a reason for the permissibility of wiping the face.

- Because there is no example from the Messenger of Allāh ﷺ, then its practice is **Bid'ah**.¹⁰⁴
- Likewise also there is not one narration that is ṣaḥīḥ from The Prophet ﷺ and not from his ṣaḥābat about wiping the face after *qunūt Nāzilah*.¹⁰⁵
- Shaiikhul Islām Ibnu Taimiyyah رحمه الله said: “Now concerning the Prophet ﷺ raising both of his hands at the time of du'ā', then indeed there are already ṣaḥīḥ aḥādīth many in number. Whilst concerning wiping of the face, there is not one single ṣaḥīḥ ḥadīth. There are one or two aḥādīth but they are not able to be used as ḥujjah”.¹⁰⁶
- Imām al 'Izz bin 'Abdus-Salām said: “There is no-one who (carries out) wiping of the face except a person who is ignorant”.¹⁰⁷

¹⁰⁴ Refer to *Irwā' il Ghalīl fī Takhrīji Aḥādīth Manāris-Sabīl* II/178-182, aḥādīth no. 433-434; *Ṣaḥīḥ al Adhkār wa Ḍa'ifuhu* pp. 960-962.

¹⁰⁵ Qunūt Nāzilah” Qunūt at the time there is a great disaster and this is carried out together with the Muslim community. Now concerning qunūt Ṣubḥ, its ḥadīth is ḍa'if (weak), if it is undertaken then it is bid'ah, and every bid'ah is astray. Refer *Silsilah al Aḥādīth aḍ-Ḍa'if* 1238 and those who say qunūt Ṣubḥ is bid'ah are the Ṣaḥābat; refer *Sunan An-Nasā'i* I/233, no. 1035. At-Tirmidhī, Aḥmad and others.

¹⁰⁶ *Majmū' Fatāwa Ibnu Taimiyyah* XXII/519.

¹⁰⁷ Refer *Irwā' il Ghalīl* II/182, *Ṣaḥīḥ al Adhkār wa Ḍa'ifuhu* pp. 960-962.

- Imām an-Nawawī رحمه الله said: “There is no sunnah for wiping the face”.¹⁰⁸
- 17. If possible, perform wuḍū' in advance of making du'ā'.¹⁰⁹
- 18. There is no exaggeration in du'ā'.¹¹⁰
- 19. Make tawaṣṣul to Allāh by means of 'Asmā'-ul Ḥusnā and His most high qualities, or by means of righteous deeds undertaken by oneself or by means of the du'ā' of a righteous person **who is still alive**¹¹¹ and is in front of oneself.
- 20. **The food and drink consumed as well as the clothing worn must be sourced from ḥalāl endeavors.**
- 21. There is no performing of du'ā' for a specific sin or to decide upon ṣilāturaḥmi (joining of the ties of relationship).
- 22. Avoid all forms of immorality.
- 23. Must hold fast to 'Amr Ma'rūf wa'n-Nahī Munkar (advocating the good and forbidding the evil).

¹⁰⁸ Ibid.

¹⁰⁹ The Prophet ﷺ used to perform wuḍū', then raise both his hands for du'ā': “Ya Allāh, forgive 'Ubaid Abī 'Āmir...” (Narrated by Al Bukhārī 4323, Muslim 2498).

¹¹⁰ For instance:

1. Do not request something that is mustaḥīl (impossible - like asking to become a Prophet, so that one can be eternally in the world, etc.)
2. Do not make du'ā' in detail, like asking for Paradise; its blessings, a palace, and other things that are mentioned one by one.
3. Request protection from Hell, fire, chains, handcuffs, and other such things.
4. Raise/harden the voice with loudness. (*An-Nubadh*, p.75, *Fiqhud-Du'ā'*, pp. 135-138).

¹¹¹ Now, tawaṣṣul by means of a person who is already dead is impermissible, and there is no example of such from the Messenger of Allāh ﷺ, and also not from his Ṣaḥābat رضي الله عنهم, and moreover this is an act of bid'ah and can fall under the actions of shirk. Refer *At-Tawaṣṣul Anwā'uhu wa Aḥkāmuhu* by Shaykh Muḥammad Nāṣir ud Dīn al 'Albānī رحمه الله.

24. Let it be that the person making the du^{‘ā} begins by making du^{‘ā} for ‘himself’ and if he desires then make du^{‘ā} for other people.¹¹²

Attention:

Whatever the Ad^{‘i}ya, what is most important is that of a servant invoking forgiveness from Allāh ﷻ.

A servant always invokes and asks Allāh ﷻ for whatever ‘he’ needs every day for the importance of the world and the Hereafter, because all the treasures of the skies and the earth are with Allāh.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٦٠﴾

*And there is not a thing, but with us are the stores thereof. And We send it not down except in a known measure.*¹¹³

The important du^{‘ā} invoked by a servant are:

1. Beseech for guidance from Allāh ﷻ, that is the guidance of tauḥīq (reconciliation, arbitration) in order that the true way is shown.

¹¹² In relation to this issue, is found the narration from the Prophet ﷺ that he began by making du^{‘ā} for himself. And there is also a narration that he ﷺ once did not begin with himself, such as the du^{‘ā} for Anas, Ibnu ‘Abbās, Ummu Ismā‘īl, and others. Refer also to the more detailed explanation regarding this issue in the book *Sharḥun-Nawawī liṣ-Ṣaḥīḥ Muslim* (XV/144). Also in the book *Tuḥfatul Aḥwadhī Sharḥ Sunan At-Tirmidhī* (IX/328), as well as Al Bukhārī as accompanied in *Faṭḥul Bārī* (I/218).

¹¹³ Sūrah Al Ḥijr (15), ayāh 21.

2. Invoke Allāh ﷻ for all undertaken sins to be forgiven, because every day, morning or night, a servant does not escape the doing of sin and wickedness.
3. Make a plea to Allāh ﷻ for admittance to Paradise and the avoidance of hell.
4. Beseech Allāh ﷻ for salvation in the world and the Hereafter, as well as the avoidance of various kinds of disaster and misfortune.
5. Make a plea to Allāh ﷻ so that the heart remains steadfast upon the Deen (Islām) and upright in the carrying out of obedience towards Him.
6. Invoke Allāh ﷻ in order be constant with the blessings of Islām, the Sunnah and salvation from all of His anger.¹¹⁴

¹¹⁴ Summarised from *Shuruṭud-Duʿāʾ wa Mawānīʿ-ul ʿIjābah fī Ḍauʿ-il Kitāb was-Sunnah*, pp. 136-149.

THE TIME, SITUATION AND PLACE FOR THE REQUESTING OF DU[‘]Ā[‘]¹¹⁵

Now the time, situation and place for the entreating of du[‘]Ā[‘] are:

1. The night of Lailatul Qadr (the Night of Power).
2. The middle of the last part of the night, when a third there remains the last third of the night.¹¹⁶
3. *Duburuṣ-Ṣalawātil Maktūbah* (the end of the obligatory ṣalawāt).¹¹⁷
4. The time between the *Adhān* (call to ṣalāt) and the *‘Iqāmah* (standing up for the commencement of ṣalāt).

¹¹⁵ Refer to these explanations and adilla within the books:

1. *Adh-Dhikru wa’d Du‘ā’ wa’l ‘Ilāj bi’r-Ruqā minal Kitāb wa’s-Sunnah*, pp. 101-112.
2. *Ad-Du‘ā’* - *Shaiḫ* Ḥusain ‘Awāyishah, pp. 33-48.
3. *Ad-Du‘ā’* - Muḥammad Ibrāhīm al Ḥamd, pp. 53-68.
4. *An-Nubadh al Mustatābah*, pp. 48-73.
5. *Taṣbīḥud-Du‘ā’*, *Shaiḫ* Bakr bin ‘Abdullāh Abū Zaid.

¹¹⁶ On the basis of the ḥadīth narrated by al Bukhārī, Muslim and others. The last third of the night is approximately between midnight (24.00) until the approach of Subḥ (fajr - dawn).

¹¹⁷ *Shaiḫ* bin Bāz رحمه الله said: “The words ‘*duburuṣ-Ṣalāt*’ can mean the end of ṣalāt before salām, and also mean after salām (immediately). There are many aḥādīth that point out those two meanings. However, the majority of those aḥādīth point out that what is meant is the end of the ṣalāt, but before salām, because that issue is related to du‘ā’ (and henceforth)”. (Quoted from a fatwa of *Shaiḫ* bin Bāz رحمه الله, within *Fatāwa Muhimmāt Tata‘allaq biṣ-Ṣalāt*).

5. At the time of every time after the reverberation of the Adhān.
6. A time during every night.¹¹⁸
7. At the time of rain fall.
8. At the time of jihād fī sabīlillāh (fighting in the way of Allāh ﷺ).
9. A time on Yaumul Jumu^ʿat – Friday. (The strongest opinion regarding this matter is that what is meant by ‘a time’ is ba^ʿda^ʿ Aṣr – after mid-afternoon – on Friday. But it is also possible that what is meant is the time between the khutbah (Friday address) and ṣalāt [ṣalātul jumu^ʿat]).
10. At the time of performing sujūd (within ṣalāt).
11. If one sleeps in a state of purity, then awakes in the night, and afterwards reads a du^ʿā^ʿ that is ma^ʿthūr.¹¹⁹ As in the way the Messenger of Allāh ﷺ said: “Whoever wakes in the night and reads:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ أَللَّهُمَّ اغْفِرْ لِي.

‘There is no deity (who has the right to be worshipped in truth) except Allāh alone the One and Only, having no partners with Him. For Him is the kingdom and for Him is all praise. And He is the

¹¹⁸ Based on the ḥadīth narrated by Muslim, no. 757, in “Bāb fī ‘l-Laili Sā‘atun Mustajābu fīha-d-Du^ʿā’”.

¹¹⁹ Ma^ʿthūr is a du^ʿā^ʿ that comes (originates) from the Prophet ﷺ.

Power over everything. All praise is for Allāh and all glory is for Allāh, there is no deity (who has the right to be worshipped in truth) except Allāh, Allāh is the Greatest, there is no power and strength except with the help of Allāh. O Allāh, forgive me'. Or he makes du^ā (then) his du^ā will be granted. Whenever he makes wuḍū', then he carries out ṣalāt, then his ṣalāt will be accepted by Allāh".¹²⁰

12. At the time of offering the du^ā (ensuing):

... لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿١٧﴾

"...Lā ilāha illa Anta [none has the Right to be worshipped but You (O Allāh)], glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers."¹²¹
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13. The du^ā of the Muslims after leaving a Muslim (when closing the eyes of a body which has just died).¹²³

14. The du^ā at the time of a disaster occurring, that is by reading:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

¹²⁰ Narrated by Al Bukhārī 1154, Ibnu Mājah 3878, Abū Dāwūd 5060, *An-Nubadh al Mustatābah*, p. 73.

¹²¹ Sūrah Al 'Anbiyā' (21), ayāh 87.

¹²² Narrated by At-Tirmidhī 3505 nad Al Ḥākim I/505.

¹²³ Narrated by Muslim 920, *An-Nubadh*, p. 59.

*“Indeed we belong to Allāh and to Him we will return. O Allāh, grant reward in this my disaster and grant me a change from it that is better”.*¹²⁴

15. The du^{‘ā} of a Muslim for ‘his’ fellow Muslims without their knowledge.
16. The du^{‘ā} of a person who fasts until he breaks fast.
17. The du^{‘ā} after performing wuḍū[‘] whenever performing du^{‘ā} with *ma[‘]thūr ad[‘]iya*.
18. The du^{‘ā} during the month of Ramaḍān.
19. At places of gathering for the Muslims at places of gathering for knowledge.
20. The du^{‘ā} that is issued after praising and honouring Allāh as well as ṣalawāt upon the Prophet ﷺ at the last tashahhud.
21. When making du^{‘ā} to Allāh by means of mentioning His Most noble Names, which if the du^{‘ā} is being presented to Him by those names, then surely He will grant them and if He is requested by the mention of those Names also, surely He will bestow them.
22. The du^{‘ā} against malignancy from those people who are oppressed against/upon people who are oppressors.
23. The du^{‘ā} of goodness from parents for their children and the du^{‘ā} against the malignancy of the parents upon their children.
24. The du^{‘ā} of the person who is in the process of carrying out a journey (musāfir).

¹²⁴ Narrated by Muslim 918.

25. The du^{‘ā} of the person who is truly in the grip of hardship/grim situation.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ

مُرْدِفِينَ ﴿٩١﴾

(Remember) when you sought help of your Lord and He answered you (saying): “I will help you with a thousand of the angels each behind the other (following one another) in succession”.¹²⁵

أَمِّنْ تَحِيْبُ الْمُضْطَرِّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوْءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ

أَئِلَهِهُ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٩٢﴾

Is not He (better than your gods) who responds to the distressed one, when he calls him, and who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilāh (God) with Allāh? Little is that you remember!¹²⁶

26. The du^{‘ā} of a just leader.

27. The du^{‘ā} of a child who is faithful to ‘his’ parents.

28. When drinking zamzam water whilst holding to sincere intention.

29. The du^{‘ā} on the Day of ‘Arafāt at ‘Arafāt.

¹²⁵ Sūrah Al Anfāl (8), ayāh 9.

¹²⁶ Sūrah An-naml (27), ayāh 62.

30. The *du‘ā’* at Ṣafa.
31. The *du‘ā’* at Marwah.
32. The *du‘ā’* when at the *Mash‘ar al Ḥarām* (Muzdalifah).
33. The *du‘ā’* after throwing at the Jumrah aṣ-Ṣughra (small stone pillar).
34. The *du‘ā’* after throwing stones at the Jumrah al Wustā (middle stone pillar).
35. The *du‘ā’* within the ka‘bah and the person who performs ṣalāt within the Ḥijr (Ḥijr Ismā‘īl) because it is part of the Baitullāh.
36. Multazam at the door of the Ka‘bah.¹²⁷
37. The *du‘ā’* of the person who often performs the ‘ibādah of Ḥajj.
38. The *du‘ā’* of the person who often performs the ‘ibādah of ‘umrah.¹²⁸

A Mu‘min will always perform *du‘ā’* to ‘his’ Lord when and wherever ‘he’ is, and ‘his’ *du‘ā’* inshā‘ Allāh will be granted.

Allāh ﷻ decrees:

¹²⁷ Refer to *Manāsikul Ḥajj wa’l ‘Umrah* – Shaikh al ‘Albānī , p. 23.

¹²⁸ Narrated by Ibnu Mājah 2893 – refer *Silsilah al Aḥādīth aṣ-Ṣaḥīhah* 1820.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

*And when My slaves ask you (O Muḥammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.*¹²⁹

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿١٨٧﴾

*And your Lord said: “Invoke Me, I will respond to your (invocation). Verily! Those who scorn My Worship they will surely enter Hell in humiliation!”*¹³⁰

Know that, the times, the situations and the locations above necessitate specific care.

Then what must be considered is that du^{‘ā} is [‘]ibādah, and [‘]ibādah is the sole exclusive right of Allāh alone. In the same

¹²⁹ Sūrah Al Baqarah (2), ayāh 186.

¹³⁰ Sūrah Al Mū[‘]min [or Ghāfir] (40), ayāh 60.

manner as Allāh not having any partners with Him in creation, the bestowal of fortune, the giving of life, death and regulation of this universe. Likewise also there is no partner within all the various kinds of ʿibādah, including duʿāʾ. Whomsoever makes duʿāʾ asking for something, requesting fortune, requesting a cure for a sickness and other (such requests), towards something other than Allāh, then ‘he’ has fallen into *Shirkun Akbar* (major shirk), and ‘he’ is committing the most major of sins and ‘his’ duʿāʾ will not be granted by Allāh.

We are commanded to be ikhhlās (sincerely devoted) in our ʿibādah and our duʿāʾ for none other than Allāh and only to Allāh alone, and not towards anything else.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ ﴿١٥﴾

*He is the ever living, Lā ilāha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him alone. All the praises and thanks be to Allāh, the Lord of the ʿĀlamīn (mankind, jinns and all that exists).*¹³¹

Our duʿāʾ will be granted by Allāh ﷻ whenever we are ikhhlās and ittībāʿ towards the Messenger of Allāh ﷺ.

¹³¹ Sūrah Al Mūʾmin [or Ghāfir] (40), ayāh 65.

THAT WHICH PRECLUDES THE GRANTING OF DU^ʿĀ^ʿ ¹³²

As people who are maintain faith in and believe in Allāh, we the Muslims are obligated to believe in the authority of Allāh and all of His commands and prohibitions, as all the determinations of Allāh are just and full of ḥikmah (wisdom). If we are in difficulties and hardship, we immediately supplicate towards Allāh, and Allāh grants us our du^ʿā^ʿ, and if we are beset by disaster, we make du^ʿā^ʿ and then Allāh removes our disaster. However, sometimes our du^ʿā^ʿ is not granted, even though we have made du^ʿā^ʿ morning and night, and so we undertake self-reflection, as to the du^ʿā^ʿ that is granted and that which is not – which is the more in number? And we also contemplate as to what factor is it that caused our du^ʿā^ʿ not to be granted? Because of that, the author will mention various factors that cause our du^ʿā^ʿ not to be granted or in other words, what it is that prevents the granting of a person's du^ʿā^ʿ.

Various preclusions for the granting of a persons du^ʿā^ʿ:

¹³² *Shurūṭud-Du^ʿā^ʿ wa Mawānī^ʿ-ul ^ʿIjābah* – DR. Sa^ʿīd bin Wahf al Qaḥṭānī; *Ad-Du^ʿā^ʿ* - Ḥusain al ^ʿAwayishah.

1. To eat and drink from that which is ḥarām, to consume ḥarām products in the form of food, drink, clothing, and the yields of endeavours that are ḥarām.

وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم: يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا...﴾، وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِنَ طَيِّبَاتِ مَا رَزَقْنَاكُمْ...﴾ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبَّ يَا رَبَّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟

From Abū Hurairah رضي الله عنه who said, “The Messenger of Allāh صلی اللہ علیہ وسلم said, “O people! Allāh is Pure and, therefore, accepts only that which is pure. Allāh has commanded the believers as He has commanded His Messengers by saying: ‘O Messengers! Eat of the good things, and do good deeds.’ (23:51) And He said: ‘O you who believe (in the Oneness of Allāh - Islāmic Monotheism)! Eat of the lawful

things that We have provided you...’” (2:172). Then he ﷺ made a mention of the person who travels for a long period of time, his hair is disheveled and covered with dust. He lifts his hands towards the sky and thus makes the supplication: ‘My Rabb! My Rabb!’ But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?’¹³³

Ibnu Rajab رحمه الله said: “That the Messengers and their communities were commanded to eat food that was **ḥalāl** and avoid that which was ugly and **ḥarām**, then it says at the end of the ḥadīth, the **du‘ā** is not granted for a person who consumes that which is **ḥarām**, whether it be food, drink, clothing and the results of their endeavours. Because of that the Ṣaḥābat ﷺ and the righteous people are extremely careful in endeavouring to always eat from that which is **ḥalāl** and avoid that which is **ḥarām**”.¹³⁴

2. To request the rapid granting of a **du‘ā** eventually leaving aside the **du‘ā**.

When a Muslim requests that ‘hi’ **du‘ā** be granted, afterwards by means of wisdom from Allāh that **du‘ā** is not yet granted, then ‘he’ must be patient, and not despair of the mercy of Allāh, continuing to make **du‘ā**, because when ‘he’ isti‘jāl (hurries, hastens its being granted), then ‘he’ will be impaired from the

¹³³ Narrated by Muslim II/703, no. 1015.

¹³⁴ *Jāmi‘ul ‘Ulūm wa’l Hikam*, p. 198, taḥqīq Ṭariq bin ‘Awadullāh.

granting of the *duʿāʾ*, because there is not a single person who can compel (compromise, force) Allāh and Allāh does that which is according to His will.

The Messenger of Allāh ﷺ said:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ
لي.

*“The *duʿāʾ* of someone from amongst you has been granted, he said: ‘I have already made *duʿāʾ*, but my *duʿāʾ* has not yet been granted’”.*¹³⁵

From Abū Hurairah رضي الله عنه, who said: “The Messenger of Allāh ﷺ said:

لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ مَا لَمْ يَسْتَعْجَلْ
”قِيلَ يَا رَسُولَ اللَّهِ مَا الْإِسْتِعْجَالُ قَالَ“ يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ
فَلَمْ أَرَ يَسْتَجِيبُ لِي فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ.

“The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: “Allāh’s Messenger, what does: “If

¹³⁵ Narrated by Al Bukhārī 6340, Muslim 2735 (90).

*he does not grow impatient” imply? He said: “That he should say like this: ‘I supplicated and I supplicated but I did not find it being responded’. And then he becomes frustrated and abandons supplication”.*¹³⁶

3. Carries out that which is ma^ʿṣiyat (immoral, disobedience, seditious) and what has been declared ḥarām by Allāh.

Ma^ʿṣiyat is one of the barriers that obstructs the granting of du^ʿā^ʿ, as in the manner mentioned by Imām Ibnu Rajab in his book, *Jāmi^ʿul ‘Ulūm wa’l Hikam*, page 198. A poet said: “How can we possibly hope for the granting of du^ʿā^ʿ when our path is already closed off by sin and ma^ʿṣiyat?”

Sin and ma^ʿṣiyat exert a terrible effect upon ‘mankind’, including also the factor of blocking the granting of du^ʿā^ʿ. (Refer to the book, *Ad-Dā^ʿ wa’d-Dawā^ʿ*, al Imām Ibnu Qayyim al Jauziyyah).

4. Desist from and cease those obligations that Allāh has made obligatory.

In the same manner as working on obedience is a factor in the granting of a du^ʿā^ʿ, so too also the desisting from or the stopping of obligations is a barrier to the granting of du^ʿā^ʿ. One of the

¹³⁶ Narrated by Muslim IV/2096, no. 2735 (92).

obligations of a servant is ʿamr maʿrūf waʿn-nahī munkar (advocating the good and forbidding the evil). When both of these matters are not carried out, then our **duʿāʾ** will not be granted. In the ḥadīth of the Prophet ﷺ:

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ، ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ.

From Hudhaifah رَضِيَ اللَّهُ عَنْهُ from the Prophet ﷺ: “By Allāh in whose Hand my soul is, you’d better enjoin what is right and forbid what is wrong or Allāh will descend upon you all His severe punishment, until you all supplicate Him but He will not answer your supplication”.¹³⁷

5. A **duʿāʾ** whose contents contain sinful deeds or cutting off the ties of family relations. (Such as the aḥādīth pp. 87-89).
6. Being insincere when making **duʿāʾ**. The Messenger of Allāh ﷺ said:

لَا يَقُلْ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ ارْحَمْنِي إِنْ شِئْتَ ارْزُقْنِي إِنْ شِئْتَ وَلِيَعْزِمِ مَسْأَلَتَهُ إِنَّهُ يَفْعَلُ مَا يَشَاءُ لَا مُكْرَهُ لَهُ.

¹³⁷ Narrated by At-Tirmidhī 2169, al Baghawī in Sharḥus-Sunnah XIV/3453, Aḥmad V/388. At-Tirmidhī said: “This ḥadīth is ḥasan”.

*“Whenever one of you makes **du^{ʿā}** and asks for something from Allāh, don’t say: ‘O Allāh forgive me my sins if You like, pity me if You like, and bestow on me fortune if You like’. However, be of firm, sincere resolve in your **du^{ʿā}**; indeed Allāh does what He wills and there is nothing that compels Him”.¹³⁸*

7. Be indifferent and be controlled by desires. The Messenger of Allāh ﷺ said:

أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ
مَنْ قَلْبٍ غَافِلٍ لَاهٍ.

*“All of you make **du^{ʿā}** to Allāh with the certitude of conviction that it will be granted, and know that Allāh does not grant the **du^{ʿā}** from a heart that is negligent and careless”.¹³⁹*

If a Muslim has already made **du^{ʿā}** and endeavored to fulfill its terms, as well as endeavored to avoid the barriers that prevent the granting of ‘his’ **du^{ʿā}**, yet it is still not granted then ‘he’ must be patient and accepting, certain that Allāh possesses much higher wisdom, that Allāh is merciful to His servants and a servant does not know the consequences of ‘his’ destined tasks. Sometimes a person hopes for something, even though it is bad for ‘him’ and ‘he’ does not like something even though it is good for ‘him’:

¹³⁸ Narrated by Al Bukhārī 7477.

¹³⁹ Narrated by At-Tirmidhī 3479, Al Ḥākim I/493, ḥasan. Refer to *Silsilah al Aḥādīth aṣ Ṣaḥīḥah* no. 594.

...وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ

لَكُمْ... ﴿٢١٦﴾

...and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you...¹⁴⁰

...فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

...it may be that you dislike a thing and Allāh brings through it a great deal of good.¹⁴¹

‘He’ must remember that that **du‘ā‘** is a mainstay of ‘ibādah,¹⁴² and ‘ibādah will bestow rewards and blessings whenever its terms are fulfilled, in the same way as ‘he’ performs ṣalāt, ṣaum, ṣadaqah and also **du‘ā‘**.

We recommend increasing **du‘ā‘**, and inshā‘ Allāh our **du‘ā‘** will be granted. Do not at any time let us be severed from the mercy of Allāh.

Because of that, in order that our **du‘ā‘** be accepted, we must safeguard whatever has been made obligatory upon us by Allāh and His Messenger ﷺ, and distance ourselves from and avoid whatever has been forbidden; as well as increasing whatever has been ‘made

¹⁴⁰ Sūrah Al Baqarah (2), ayāh 216.

¹⁴¹ Sūrah An-Nisā‘ (4), ayāh 19.

¹⁴² Narrated by Al Hākim I/491; refer to *Silsilah al Aḥādīth aṣ Ṣaḥīḥah* no. 1579.

sunnah' by the Messenger of Allāh ﷺ based upon aḥādīth that are ṣaḥīḥ.

RULES THAT MUST BE OBSERVED IN THE PERFORMANCE OF DU^{ʿĀ} AND DHIKR¹⁴³

1. Allāh ﷻ has commanded us to implement much dhikr and to be thankful towards Him, because it is Allāh alone who bestows all of the blessings upon His creation.

فَاذْكُرُونِيْ اَذْكُرْكُمْ وَاَشْكُرُوا لِيْ وَلَا تَكْفُرُوْنَ

*Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.*¹⁴⁴

2. Allāh promises that He will bestow a reward upon a person who implements du^{ʿĀ} and dhikr towards Him. Du^{ʿĀ} and dhikr are included amongst the most important acts of ʿibādah.

¹⁴³ *Majmūʿ Fatāwa* – Shaikhul Islām Ibnu Taimiyyah XXII/510-51, and in other various places - *Bahjatun-Nāzirīn Sharḥ Riyāḍiṣ-Ṣāliḥīn* II/491-492; *Taṣḥīḥud-Duʿāʾ* - Shaikh Bakr bin ʿAbdullāh Abū Zaid; *An-Nubadh al Mustaṭābah*, *Majmūʿ Fatāwa* – Shaikh ʿAbdul-ʿAzīz bin Bāz; *Fiqhul Adʿiyah wa'l Adhkār* – DR. ʿAbdur-Razzaq bin ʿAbdul-Muḥsin al ʿAbbad, printed by Dār Ibni ʿAffan.

¹⁴⁴ Sūrah Al Baqarah (2), ayāh 152.

The Messenger of Allāh ﷺ said:

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

“There is nothing nobler Allāh’s sight than *du‘ā*”.¹⁴⁵

3. The people who performed the most *du‘ā* and *dhikr* on the face of the earth were the Messenger of Allāh ﷺ, and then his *Ṣaḥābat* رضي الله عنهم.
4. A servant is not said to be a person who performs much *dhikr* to Allāh whenever ‘he’ does not follow the *du‘ā* and *dhikr* that was recommended and taught by the Messenger of Allāh ﷺ. He ﷺ had already implemented the best *du‘ā* and *dhikr*.

The Messenger of Allāh ﷺ had already taught *du‘ā*, *dhikr* and a number of virtues to the Muslim community. He ﷺ was *uswah ḥasanah* (good exemplar):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

*Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much.*¹⁴⁶

He ﷺ was the Imām for those who have *taqwā* (righteousness).

¹⁴⁵ Narrated by At-Tirmidhī 3370, Ibnu Mājah 3829, Aḥmad II/362. This ḥadīth pronounced ḥasan by Shaikh Muḥammad Nāṣir ud Dīn al °Albānī رحمه الله. Refer *Ṣaḥīḥ al Adanil Mufrad*, no. 549.

¹⁴⁶ Sūrah Al Aḥzāb (33), ayāh 21.

5. The Messenger of Allāh ﷺ taught **du^{ʿā}** and **dhikr** to the Ṣaḥābat relevant to waking up from sleep until back to sleep again, daily **du^{ʿā}**, morning and night, etc. This shows that these **du^{ʿā}** and **dhikr** encompass all of a servant's deeds for any time and situation, for as long as 'he' lives.
6. Our obligation as Muslims is to **ittibā^c** (follow) the Messenger of Allāh ﷺ in order that we are loved by Allāh. Allāh ﷻ decrees:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ

رَحِيمٌ ﴿٦٠﴾

Say (O Muḥammad to mankind): "If You (really) love Allāh then follow me, Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful." ¹⁴⁷

7. This deen of Islām is already perfect, as in the decree of Allāh ﷻ:

... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

دِينًا ... ﴿٣﴾

...This day, I have perfected your Deen for you, completed My Favour upon you, and have chosen for you Islām as your Deen... ¹⁴⁸

¹⁴⁷ Sūrah Āl ʿImrān (3), ayāh 31.

¹⁴⁸ Sūrah Al Mā'idah (5), ayāh 3.

Allāh ﷻ and His Messenger ﷺ have already clarified these laws, both matters that are small and large within the lives of ‘mankind’, including the matters of **du‘ā** and **dhikr**.

8. Because of that a Muslim must pay attention to the **du‘ā** and **dhikr** taught by the Messenger of Allāh ﷺ, because **du‘ā** and **dhikr** are ‘*ibādah*, and since ‘*ibādah is fundamentally example (ittibā‘)*, and not to fabricate or make bid‘ah and follow the desires.
9. A Muslim must feel fulfilled and he is satisfied with the **du‘ā** and **dhikr** exemplified by the Messenger of Allāh ﷺ, he is the *uswah ḥasanah*, the best of role models, and he is the person who knows better than all of creation about how to perform ‘*ibādah towards Allāh, sanctifies Him, , exalts Him, extols Him, makes du‘ā and dhikr to Him as well as performing the best du‘ā and dhikr that are requested by a servant towards Him.*¹⁴⁹
10. That which is obligatory to be chosen and implemented by a servant is those **du‘ā** and **dhikr** of the Prophet ﷺ that are ṣaḥīḥ, because within them are contained the most noble of purposes and the highest of requests, and within them are contained tauḥīd and ikhlāṣ, lawful ‘ibādah, as well as true love towards Allāh ﷻ and His Messenger ﷺ.

¹⁴⁹ When a servant has not yet memorized the **du‘ā** from the Messenger of Allāh ﷺ whilst ‘he’ has an urgent need, ‘he’ may perform **du‘ā** with whatever language or ‘he’ performs **du‘ā** by means of its meaning only, from the **du‘ā** that are ma‘thūr. (Fatwa from various mashāyik - ‘ulamā’). *Wa’l-lāhu a‘lam biṣ-Ṣawāb*.

11. It is obligatory for us to supplicate within our **du^{ʿā}**¹⁵⁰ to Allāh ﷻ alone, not towards anything besides Him. **Du^{ʿā}** is ʿibādah, and we must carry out all ʿibādah to Allāh alone. ﴿إِيَّاكَ نَسْتَعِينُ﴾ “*You (Alone) we worship, and You (Alone) we ask for help (for each and everything)*”. Allāh is the one who has the right to all ʿibādah (all worship) with all of the forms of ʿibādah (in accordance with Sharīʿah) that are carried out by ‘mankind’ and all of His creation; such as the **du^{ʿā}** requesting help at the time of difficulty, the slaughtering of animals, making vows, and others. Because it is only Allāh that is the absolute authority, if He causes some danger towards a person, there is nothing that can alleviate it except Him Himself, and if Allāh wills goodness, there is nothing, no being that is able to remove His blessings. There is nobody whatsoever that is able to prevent the will of Allāh.

وَأِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٧﴾

And if Allāh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can

¹⁵⁰ **Du^{ʿā}** are divided into two: **1. Du^{ʿā} ʿibādah**. **2. Du^{ʿā} Masʿalah** (to request, to plead). Both of them possess very close relationships, whether in terms of wording, doing and iʿtiqād (conviction), and we must direct both of them only towards Allāh alone and because of Allāh. (*Taṣbīḥud-Du^{ʿā}*, pp. 17-18 - Shaikh Bakr bin ʿAbdullāh Abū Zaid and *Ad-Du^{ʿā} Maḥmūmuḥ wa Aḥkāmuhu*, pp. 11-15 - Muḥammad bin Ibrāhīm al Ḥamd).

*repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.*¹⁵¹

To make **du[°]ā[°]** to anything besides Allāh, such as making a **du[°]ā[°]** for a specific desire, *isti[°]anah* (seek help), *istighāthah* (asking for help at times of difficulty) towards a dead person, whether it be a Prophet, a walīy, ḥabīb,¹⁵² kyai,¹⁵³ jinn or a ‘sacred tomb’, or to request fortune, cure for illness from them, or from a tree and anything else besides Allāh is **shirk akbar** (major **shirk**). Within the book *Uṣūluṭ Ṭhalāthah*¹⁵⁴ wherein it states: “Whoever diverts one kind of ‘ibādah towards something other than Allāh, then he is **mushrik kāfir**”.¹⁵⁵ **Allāh** ﷻ decrees:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ

لَا يُفْلِحُ الْكَافِرُونَ

And whoever invokes (or worships), besides Allāh, any other Ilāh (God), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kāfirūn (the disbelievers in Allāh and in the

¹⁵¹ Sūrah Yūnus (10), ayāh 107.

¹⁵² (Trans. Name generally given to any of those people who claim descendancy from the Prophet Muḥammad ﷺ. Known in the middle-east as ‘Alawīyyah (descent from ‘Alī ﷺ, son-in-law of the Prophet Muḥammad ﷺ))


¹⁵³ (Trans. Kyai is a name in Indonesia given to a respected Islāmic teacher).

¹⁵⁴ By **Shaikh** Imām Muḥammad bin ‘Abdil-Wahhāb رحمه الله, died 1206 H.

¹⁵⁵ Concerning this issue, a person can become kāfir/ mushrik (out from Islām), as investigated by ‘ulamā[°], must look to *shurūṭ* (conditions, provisos) and *intifā-ul mawāni[°]* (that there are no barriers) that make them become kāfir and out from islām.

*Oneness of Allāh, polytheists, pagans, idolaters, etc.) will not be successful.*¹⁵⁶

Because of that, we must be ikhlāṣ in our ʿibādah only towards Allāh alone, uphold tauḥīd of Him within the performance of duʿāʾ and not to perform duʿāʾ towards anything besides Him. A person who performs duʿāʾ and ʿibādah towards something besides Allāh is a **mushrik**, and ‘he’ is carrying out the greatest of sins, the denial of one who is the greatest in denial, whose sin cannot be forgiven and ‘his’ deeds will not be removed by Allāh as well as being forbidden from entering Paradise if ‘he’ dies before ‘he’ has not repented from that sin of shirk.¹⁵⁷

12. It is not permitted by anyone to carry out dhikr with a specific numbered amount, or by means of a specific manner that has not been exemplified by the Messenger of Allāh ﷺ and his Ṣaḥābat , for example in numbers of 7x, 11x, 17x, 40x, 100x, 200x, 500x, 1000x, 2000x and so on; or in a specific manner such as in jamāʿah whilst deliberately crying, or wailing hysterically, by sitting in a specific manner and rocking, shaking the head, and fixing this to take place on a specific day or night, or performing dhikr accompanied by the sounds of nashīd, songs, music, etc., and all such acts are acts of bidʿah.¹⁵⁸ And also a person cannot take sections of specific

¹⁵⁶ Sūrah Al Muʾminūn (23), ayāh 117.

¹⁵⁷ Refer Sūrah Yūnus (10), ayāh 106; Sūrah An-Nisāʾ (4), āyāt 48, 116; Sūrah Al Māʾidah (5), ayāh 72; Sūrah Az-Zumar (39), ayāh 65; and other āyāt.

¹⁵⁸ - **Bidʿah** is a certain way that exists within religion that appears to be lawful, its purpose within its implementation is excessiveness in ʿibādah.

āyāt, such as Yā-Ṣīn, Yā-Ṣīn or Ya Laṭīf, Ya Laṭīf in order to be repeated tens of times, hundreds of times or thousands of times for which there is no example of from the Messenger of Allāh ﷺ nor his Ṣaḥābat رضي الله عنهم. Because if such matters were good, then surely the Messenger of Allāh ﷺ and his Ṣaḥābat رضي الله عنهم would already have practiced it.¹⁵⁹

13. It is not permitted for any person from amongst the Muslims (whether ‘he’ be a dā‘īn,¹⁶⁰ ustādh,¹⁶¹ kyai, ḥabīb, community leader or teacher, etc.) to make a specific du‘ā° or dhikr for which there is no sunnah from the Messenger of Allāh ﷺ, and then they teach it to the Muslim community and it becomes a routine wirid practiced at every opportune time and the du‘ā° and dhikr taught by the Messenger of Allāh ﷺ are discarded. These actions are held to be lawful but have not been permitted by Allāh ﷻ.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ... ﴿٢١﴾

*Or have they partners with Allāh (false gods), who have instituted for them a Deen which Allāh has not allowed...*¹⁶²

- **Bid‘ah** is a certain way of ‘ibādah for which there is no previous example from the Messenger of Allāh ﷺ. (Refer: *Al I‘tiṣām*, Imām ash-Shaṭībī and *‘Ilmu Uṣūlil Bida‘* by Shaikh ‘Alī Ḥasan ‘Alī ‘Abdul-Ḥamid).

¹⁵⁹ Refer: *Al I‘tiṣām* I/318-319, taḥqīq Shaikh Salīm al Hilālī; *As-Sunan wa’l Mubtada‘āt*, p. 214; *Al Baḥṭh wa’l Istiqrā‘ fī Bida‘il Qurṛā’* - DR. Muḥammad Mūsā Naṣr, 2nd edition, 1423 H.

¹⁶⁰ (Trans. One who invites to Islām).

¹⁶¹ (Trans. Islāmic teacher).

¹⁶² Sūrah Ash-Shūra (42), ayāh 21.

The Messenger of Allāh ﷺ said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Whoever fabricates something new within matters of our religion that is not originally from it, then that matter is rejected”.¹⁶³

The Messenger of Allāh ﷺ said:

... إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ.

“All of you distance yourselves from new matters, because every matter that is new within the religion is bid[‘]ah, and every bid[‘]ah is going astray (deviation)”.¹⁶⁴

The Messenger of Allāh ﷺ said:

كُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

“...Every bid[‘]ah is misguidance and every misguidance is in the Hell-Fire”.¹⁶⁵

Every person who has something new within ‘ibādah, such as specific du[‘]ā° and dhikr for which there is no sunnah from the Prophet ﷺ, then ‘he’ is sinning from four aspects:

¹⁶³ Narrated by Al Bukhārī (*Fatḥul Bārī* V/301) 2697, Muslim 1718 from ‘Ā’ishah ؓ.

¹⁶⁴ Narrated by Abū Dāwūd 4607, Aḥmad IV/126-127, Ibnu Ḥibbān (no. 102 - *Mawārid*), At-Tirmidhī 2676, Ibnu Mājah nos. 43, 44, Ad-Dārimī I/44, Al Baihaqī IV/541 and others. Ḥadīth ṣaḥīḥ from Al ‘Irbāḍ bin Sāriyah ؓ. *Ṣaḥīḥ Mawāridiz Zamān* no. 88, *Ṣaḥīḥ Abī Dāwūd* 3851.

¹⁶⁵ Narrated by An-Nasā’ī III/189 from Jābir with a ṣaḥīḥ sanad. Refer *Ṣaḥīḥ Sunan An-Nasā’ī* I/346, no. 1487, *Mishkātul Maṣābīḥ* I/51.

1. Desist from **du^{ʿā}** and **dhikr** that have been deemed valid and legal.
2. Exaggerate in the name of Islāmic law.
3. Make something sunnah for which there is no legal basis.
4. Deceive the layman who are of the opinion that something is permissible (when it isn't).¹⁶⁶

And we must be careful, that we do not fall into committing acts of bid^ʿah and **shirk** and thereby we would be committing major sins and our **du^{ʿā}** will not be granted.

14. Whomsoever is not permitted to make specific **du^{ʿā}** and **dhikr** at specific times, such as on a particular night, a particular day, a particular month, and a particular year. For instance, Rajab, Nişfu **Sha^ʿbān** (mid month **Sha^ʿbān**) and so on. And also it is not permitted to make **du^{ʿā}**, **dhikr** and practice any form of ʿibādah that is intentionally or specifically at a certain place for which there is no definition in law concerning the singularity of that particular place; such as a grave, a specific masjid, building, city, nation, shrine, monument, cave or other places that have been specified. Because such deeds are included amongst matters that are new within religion and by law they are **bid^ʿah ḍalalah**. Such as establishing (an/the act of) ʿibādah at the grave of a Prophet, a Walīy (Wali Songo – Nine Walīys) or others by means of the conviction that **du^{ʿā}** at such gravesites will be granted. Those deeds/actions are included

¹⁶⁶ *Taṣḥīḥud-Du^{ʿā}*, p. 44 – **Shaiḫ** Bakr bin ʿAbdullāh Abū Zaid.

within and art of bid'ah. If such a person intentionally requests (something from) the corpse (the inhabitant of the grave), then that deed is **shirk akbar** (major shirk).¹⁶⁷

15. What is also obligatory for a Muslim to be careful of is the impermissibility of 'ibādah at the side (site) of a grave; by means of carrying out ṣalāt, du'ā', slaughtering an animal, making an oath or reading Al Qur'ān and similar such 'ibādah. There is not one single ṣaḥīḥ explanation or clarification from the Messenger of Allāh ﷺ and his Ṣaḥābat رضي الله عنهم that they carried out 'ibādah at the site of a grave. Moreover, the dangers are harsh for a person who undertakes 'ibādah at the site of the grave of a righteous person, whether 'he' was a walīy or a Prophet, and even more so if 'he' was not a righteous person.¹⁶⁸ The Prophet ﷺ sternly warned those people who made graves, sites of 'ibādah. The Messenger of Allāh ﷺ said:

لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

*“Allāh curses the Jews and Christians (because) they have made the graves of their Prophets into places of worship”.*¹⁶⁹

¹⁶⁷ *Taṣḥīḥud-Du'ā'*, pp. 100-114 – Shaikh Bakr bin 'Abdullāh Abū Zaid.

¹⁶⁸ *Fathul Majīd Sharḥ Kitābit-Tauḥīd* chapter 18: “Because of the disbelief of the children of Ādam and their cessation from their religion is because of *Ghulūw* (excessiveness) towards righteous people”. In chapter 19: “Harsh warnings (are given) to a person who performs 'ibādah to Allāh at the site of a righteous persons grave, so what if 'he' worshipped 'him'?!”. Written by Shaikh 'Abdur-Raḥmān bin Ḥasan Ālush-Shaikh, died 1285 H, taḥqīq DR. Walid bin 'Abdur-Raḥman bin Muḥammad Ālu Furayyān.

¹⁶⁹ Narrated by Al Bukhārī 435, 1330, 1390, 3453, 4441, Muslim 531, Aḥmad I/218, VI/21, 34, 80, 255, from 'Ā'ishah رضى الله عنها.

There is not one single grave upon the face of this earth that contains sacredness or blessings, so those people who intentionally head there in order to seek sacredness and blessings have already fallen into the acts of **bid'ah** and **shirk**. Within Islām, there is no authorized intentional travel to visit (with the purpose of 'ibādah) specific graves, such as those of walīys, kyais, ḥabīb and others with the intention of seeking sacredness and blessings and 'ibādah there. This matter is forbidden and not permitted within Islām, because these deeds are bid'ah and shirk and a means leading to shirk.

The Messenger of Allāh ﷺ said:

لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا وَالْمَسْجِدِ الْحَرَامِ
وَالْمَسْجِدِ الْأَقْصَى.

*“It is not permitted to be journey (with the purpose of 'ibādah) except to three masājid: that is this masjid (Masjid an-Nabawī), Masjidil Ḥarām and Masjidil Aqṣā”.*¹⁷⁰

As for the courtesy of journeying to a grave, the Muslims are advised to journey to the funerals of Muslims for saying salām and making **du'ā'** in order that their sins be forgiven and that they receive mercy from Allāh ﷻ.

16. The Messenger of Allāh ﷺ said:

¹⁷⁰ Narrated by Al Bukhārī 1189, and Muslim 1397 (511) from Abū Hurairah ؓ and also narrated by Al Bukhārī 1197 and Muslim 827 from Abū Sa'īd al Khudrī ؓ.

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ.

“The best *dhikr* is ‘*Lā ilāha illallāh*’ and the best *du‘ā* is ‘*Alḥamdulillāh*’.”¹⁷¹

Because the best ayāh is ‘*Lā ilāha illallāh*’, then we must know about its meaning, that is: There is no ilāh (something to be worshipped) that has the right to be worshipped in truth except only Allāh alone.

Lā ilāha illallāh has **two rukn** (principles):

1. *Nafy*: To negate (abolish/repudiate/deny) everything that is worshipped except Allāh.
2. *Ithbāt*: To establish ‘ibādah only for Allāh alone, there are no partners with Him.

The consequences (of لَا إِلَهَ إِلَّا اللَّهُ - *Lā ilāha illallāh*) are that we must direct all forms of ‘ibādah only to Allāh alone and we must sincerely devote (be *ikhhlāṣ* to) ‘ibādah to Him alone, and not towards anything else besides Him.¹⁷²

¹⁷¹ Narrated by At-Tirmidhī 3383, Ibnu Mājah 3800 and An-Nasā’ī within ‘Amalul Yaum wa’l lailah 831 from the ṣaḥābī Jābir bin ‘Abdillāh رضى الله عنه. Pronounced ḥasan by Shaikh Muḥammad Nāṣir ud Dīn al ‘Albānī رحمه الله within *Ṣaḥīḥ al Jāmi‘iṣ-Ṣaghīr* 1104.

¹⁷² For further calrification refer to:

- *Kitābut-Tauḥīd* and its explanations, *Fathul Majīd* by Shaikh ‘Abdur-Raḥmān bin Ḥasan Ālu Shaikh and *Al Qaulul Mufīd* by Muḥammad bin Ṣāliḥ al ‘Uthaimin رحمه الله.
- *Sharah Uṣūl ath-Thalāthah* by Shaikh Muḥammad bin Ṣāliḥ al ‘Uthaimin رحمه الله.
- *Ḥakikat Makna Lā Ilāha Illallāh* and *Ḥakikat Tauḥīd* by DR. Ṣāliḥ Fauzan.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاَعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

*Verily, We have sent down the Book to you in truth: so worship Allāh (alone) by doing religious deeds sincerely for Allāh's sake only,*¹⁷³

Performing dhikr (لَا إِلَهَ إِلَّا اللَّهُ) has been exemplified by the Messenger of Allāh ﷺ, who read it completely or with additions:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“There is no deity (that has the right to be worshipped in truth) except only Allāh the One and Only, having no partners with Him. For He is the Dominion and he is the Praise and His is the Power over everything”.

There is no example from the Messenger of Allāh ﷺ of performing dhikr with the word *mufrad* (single, lone) “الله” or “هُوَ”. Dhikr by means of using the word “Allāh” or “He” alone, is not listed (mentioned) within Al Qurʾān nor in As-Sunnah, moreover there is not one single person from amongst the ʿulamāʾ of the Salaf who has narrated it. That, such actions, are only the undertakings of the perverted people of *ṭarīqat* (lit. way, path. method) who have no proof whatsoever for this. So, dhikr to remember Allāh in a

¹⁷³ Sūrah Az-Zumar (39), ayāh 2.

legal/lawful manner is by means of the use of complete sentences (لَا إِلَهَ إِلَّا اللَّهُ), that is sentences that according to ʿilmu naḥwu (the element of a sentence) is already included within the criteria of the word used by the heart, producing blessings and bringing the self closer to Allāh, whereas abbreviating/shortening it with a single name has no example whatsoever and is baseless.¹⁷⁴

17. There is no example from the Messenger of Allāh ﷺ of reading a specific Sūrah like Sūrah Al Fātiḥah, Sūrah Yā-Sīn and others, and then submitting (presenting) it to a sick person, or to a person who is dead. There has never been a single ṣaḥābī who submitted the reading (blessings of) Sūrah Al Fātiḥah to a dead person and likewise also (even more so) to the Messenger of Allāh ﷺ. (Refer *Al Baḥth wa'l Istiqrāʾ fī Bidaʿil Qurʾān*, p. 50).

According to Al Ḥafīẓ Ibnu Kathīr رحمه الله, Imām Ash-Shāfiʿī رحمه الله took istinbāṭ (elicited) from ayāh 39 of Sūrah An-Najm (53):

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

*And that man can have nothing but what he does (good or bad),*¹⁷⁵

He said: “That the reading of Al Qurʾān to a person who is already dead, the gift of its blessing will not eventuate, because that matter is not from the their deeds and also not from their endeavors,

¹⁷⁴ *Fiqhul Adʿiyah wa'l Adhkār (Al Qismul Awwal)*, pp. 196-200 – DR. ʿAbdur-Razzaq bin ʿAbdul Muḥsin al ʿAbbad, 1st edition, Dār Ibni ʿAffan, 1419 H.

¹⁷⁵ Sūrah An-Najm (53), ayāh 39.

and because of that the Messenger of Allāh ﷺ never made it part of his sunnah for the community, and also did not propose it and there is not one naṣṣ (expression, stipulation, proof) or sign that suggests it, and there is not one of the Ṣaḥābat ؓ who carried out that action. If supposing that matter was good, then surely they would have preceded us (in its application). The question of °ibādah, has as its basis naṣṣ (dalā°il from Al Qur°ān and As-Sunnah), and not qiyās (deduction by analogy) and ra°yu (subjective opinion).¹⁷⁶

18. °Ibādah that is carried out with **ikhlāṣ** and in truth in accordance with the example of the Messenger of Allāh ﷺ will obtain blessings or rewards and will bring calmness and clarity to the heart. This also includes **du°ā°** and **dhikr** which if carried out with **ikhlāṣ** and in accordance with the example set by the Messenger of Allāh ﷺ, will bring calmness and clarity to the heart. However, if carried out in a manner that is not in accordance with the example (set by the Messenger of Allāh ﷺ), then **Shaiṭān** will whisper to its doer that these deeds are good, but actually in truth these deeds may and will bring about loss of blessings, restlessness, sins, the rejection of good deeds and will render the heart and soul unclean. The deeds of bid°ah are sinful and every sin will dirty the heart and distance a person from Allāh ﷻ as well as having ‘his’ **du°ā°** rejected.
19. A person may not perform tawassul (request, entreaty) by means of the **dhāt** (essence, person) of the Prophet ﷺ, the

¹⁷⁶ *Tafsīr Ibnu Kathīr* IV/272, 1st edition, Dārus-Salām, 1413 H. Refer also to this question in *Aḥkām al Janā°iz wa Bida°uha* – **Shaiḫ** Muḥammad Nāṣir ud Dīn al °Albānī رحمه الله, p. 220, edition Maktabah alMa°arif, Riyāḍ, 1412 H.

position, the honour, and his rights and also may not by means of the mediation (intervention) of a person already dead, whether it be a righteous person or a walīy, such as (in the manner of): ‘I perform **du^{ʿā}** to You O Allāh by means of the tawassul (intermediary) of Your Prophet or Your walīy’ or by means of saying: ‘Ya Rabbi bil Muṣṭafa balligh maqāṣidana’ (O my Lord, by means of the intercession of the selected Prophet, convey our meanings) and others such as these. Making **du^{ʿā}** with tawassul such as these has no example whatsoever from amongst the Ṣaḥābat ﷺ and the Messenger of Allāh ﷺ and they are bidʿah. We are only permitted to make tawassul within **du^{ʿā}** by means of tawassul that is lawful, and that is of three kinds:

1. Tawassul by means of ʿAsmāʾ-ul Ḥusnā (most beautiful names of Allāh) and His most high qualities.

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ

And (all) the most beautiful names belong to Allāh, so call on Him by them,..¹⁷⁷

2. Tawassul by means of our righteous deeds that we have carried out with ikhhlāṣ.
3. Tawassul by means of the **du^{ʿā}** of a **righteous person who is still alive**.

¹⁷⁷ Sūrah Al Aʿrāf (7), ayāh 180.

Thus anything besides these methods is not lawful, moreover is impermissible, because there is no ṣaḥīḥ dalīl for anything besides them.

The ayāh that becomes the dalīl for tawassul is ayāh 35 of Sūrah Al Mā'idah (5):

... وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ ... ﴿٣٥﴾

*...seek the means of approach to Him...*¹⁷⁸

Meaning:

تَقَرَّبُوا إِلَيْهِ بِطَاعَتِهِ وَالْعَمَلِ بِمَا يُرْضِيهِ

*“Draw near to Allāh by means of obedience to Him and put into practice (implement) that which is according to His will”.*¹⁷⁹

20. Du^{‘ā} and dhikr are the easiest of ‘ibādah that we carry out every day, and when their terms are fulfilled, their manner, their times, their places, and with the ikhhlāṣ exemplified by the Messenger of Allāh ﷺ, inshā[‘] Allāh our du^{‘ā} will be granted and recorded as ‘ibādah that gains reward.

¹⁷⁸ Sūrah Al Mā'idah (5), ayāh 35.

¹⁷⁹ Refer *Qā'idah Jalīlah fī Tawassul wa'l Wasīlah* – Shaikhul Islām Ibnu Taimiyyah رحمه الله, *At-Tawassul Anwā'uḥu wa Ahkāmuhu* – Shaikh Muḥammad Nāṣir ud Dīn al 'Albānī رحمه الله, *Ḥaḳīqatut-Tawassul al Mashruu' wa'l Mamnū'*.

AD'IYA FROM AL QUR'ĀN

1. REQUEST THE FORGIVENESS AND MERCY OF ALLĀH ﷻ

﴿... رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي

وَتَرْحَمَنِي أَكُن مِّنَ الْخَاسِرِينَ﴾

Say: “O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers”.¹⁸⁰

﴿... رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

... “Our Lord! We believe, so forgive us, and have mercy on us, for You are the best of all who show mercy!”¹⁸¹

﴿... رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

... “My Lord! Forgive and have mercy, for You are the best of those who show mercy!”¹⁸²

¹⁸⁰ Sūrah Hūd (11), ayāh 47.

¹⁸¹ Sūrah Al Mu'minūn (23), ayāh 109.

¹⁸² Sūrah Al Mu'minūn (23), ayah 118.

﴿... رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ﴾

... “Our Lord! Forgive us our sins and our transgressions (in keeping our duties to you), establish our feet firmly, and give us victory over the disbelieving folk”.¹⁸³

﴿... رَبَّنَا إِنَّا ءَامَنَّا فَآغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾

... “Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire”.¹⁸⁴

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ

لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٦﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا

عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾

“Our Lord! Verily, we have heard the call of one calling to faith: ‘Believe in your Lord’, and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the

¹⁸³ Sūrah Āl ‘Imrān (3), ayāh 147.

¹⁸⁴ Sūrah Āl ‘Imrān (3), ayah 16.

state of righteousness along with Al-Abrār (those who are obedient to Allāh and follow strictly His orders).

“Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (your) promise”.¹⁸⁵

﴿... رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي...﴾

... “My Lord! Verily, I have wronged myself, so forgive me”...¹⁸⁶

﴿... رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا

حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ

عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝﴾

... “Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maulā and give us victory over the disbelieving people”.¹⁸⁷

¹⁸⁵ Sūrah Āl ‘Imrān (3), āyāt 193-194.

¹⁸⁶ Sūrah Al Qaşāş (28), ayāh 16.

¹⁸⁷ Sūrah Al Baqarah (2), ayāh 286.

﴿... رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

... “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers”.¹⁸⁸

2. DU‘Ā’ IN ORDER TO BELONG TO THE PEOPLE OF FAITH

﴿رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي

الْآخِرِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَلَا تَحْزِنْنِي يَوْمَ يُبْعَثُونَ﴾

*My Lord! Bestow Hukman on me, and join me with the righteous;
And grant me an honourable mention in later generations;
And make me one of the inheritors of the Paradise of Delight;
And disgrace me not on the Day when (all the creatures) will be
resurrected;*¹⁸⁹

﴿... رَبَّنَا ءَامَنَّا فَأَكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

... “Our Lord! We believe; so write us down among the witnesses.”¹⁹⁰

¹⁸⁸ Sūrah Al A‘rāf (7), ayāh 23.

¹⁸⁹ Sūrah Ash-Shu‘arā (26), āyāt 83-85 and ayāh 87.

¹⁹⁰ Sūrah Al Mā‘idah (5), ayāh 83.

3. DU‘Ā DESIRING TO RECEIVE RIGHTEOUS DESCENDANTS

﴿...رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾

*“O my Lord! Leave me not single (childless), though You are the best of the inheritors”.*¹⁹¹

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

*“My Lord! Grant me (offspring) from the righteous”.*¹⁹²

﴿...رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾

*“O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation”.*¹⁹³

﴿...رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾



¹⁹¹ Sūrah Al ‘Anbiyā’ (21), ayāh 89.

¹⁹² Sūrah Aṣ-Ṣāffāt (37), ayāh 100.

¹⁹³ Sūrah Āl ‘Imrān (3), ayāh 38.

*“Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqūn”.*¹⁹⁴

4. BESEECHING FORGIVENESS FOR BOTH PARENTS AND THE MU’MINĪN

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

*“Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established”.*¹⁹⁵

﴿...رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

*“Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful”.*¹⁹⁶

¹⁹⁴ Sūrah Al Furqān (25), ayāh 74.

¹⁹⁵ Sūrah Ibrāhīm (14), ayāh 41.

¹⁹⁶ Sūrah Al Ḥaṣhr (59), ayāh 10.

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا﴾

“My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zālimūn grant You no increase but destruction!”¹⁹⁷

5. DU‘Ā’ OF CONSTANCY FOR ONESELF AND FAMILY IN THE ESTABLISHMENT OF ṢALĀT

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾

“O my Lord! Make me one who performs Aṣ-Ṣalāt (Iqāmat-aṣ-Ṣalāt), and (also) from my Offspring, Our Lord! and accept my du‘ā’ (invocation)”¹⁹⁸

6. PROTECTION FROM THOSE PEOPLE WHO ARE ZĀLIM

﴿...رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾

¹⁹⁷ Sūrah Nūḥ (71), ayāh 28.

¹⁹⁸ Sūrah Ibrāhīm (14), ayāh 40.

“My Lord! Save me from the people who are Zālimūn (polytheists and wrong-doers)!”¹⁹⁹

﴿...رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ﴾

“Our Lord! Place us not with the people who are Zālimūn (polytheists and wrong-doers)”²⁰⁰

﴿...رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ﴾

“My Lord! Give me victory over the people who are Mufsidūn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).²⁰¹

7. DU‘Ā FOR THE ACCEPTANCE OF THE ACTS OF ‘IBĀDAH AND REPENTANCE

﴿...رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

﴿... وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾

¹⁹⁹ Sūrah Al Qaṣaṣ (28), ayāh 21.

²⁰⁰ Sūrah Al A‘rāf (7), ayāh 47.

²⁰¹ Sūrah Al ‘Ankabūt (29), ayāh 30.

“Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower”...

*...and accept our repentance. Truly, You are the one who accepts repentance, the Most Merciful.*²⁰²

8. TRUSTING IN ALLĀH

﴿...رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾

*... “Our Lord! In you (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final return”,*²⁰³

﴿...حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

*... “Allāh is sufficient for me. Lā ilāha illa Huwa (none has the Right to be worshipped but He), in Him I put my trust and He is the Lord of the mighty throne”.*²⁰⁴

9. PROTECTION FROM THE FITNAH (THAT CAN BE WON) OF THE DISBELIEVING PEOPLE

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَآغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

²⁰² Sūrah Al Baqarah (2), ayāh 127 and 128.

²⁰³ Sūrah Al Mumtaḥanah (60), ayāh 4.

²⁰⁴ Sūrah At-Taubah (9), ayāh 129.

*“Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, you, only You are the All-Mighty, the All-Wise”.*²⁰⁵

﴿...رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ

الْكَافِرِينَ﴾

... “In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are Zālimūn (polytheists and wrong-doing) (i.e. do not make them overpower us).

*“And save us by Your mercy from the disbelieving folk”.*²⁰⁶

10. DU‘Ā’ IN ORDER TO INCREASE KNOWLEDGE

﴿...رَبِّ زِدْنِي عِلْمًا﴾

*... “My Lord! Increase me in knowledge”.*²⁰⁷

11. DU‘Ā’ FOR THE PERFECTION OF LIGHT

²⁰⁵ Sūrah Al Mumtaḥanah (60), ayah 5.

²⁰⁶ Sūrah Yūnus (10), āyāt 85-86.

²⁰⁷ Sūrah Ṭā-Hā (20), ayāh 114.

﴿...رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

...“Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are able to do all things”.²⁰⁸

12. DU‘Ā’ REQUESTING GOOD ON EARTH AND IN THE HEREAFTER

﴿...رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”²⁰⁹

13. DU‘Ā’ TO BECOME THANKFUL SERVANTS

﴿...رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ

صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

“My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that

²⁰⁸ Sūrah At-Tahrīm (66), ayāh 8.

²⁰⁹ Sūrah Al Baqarah (2), ayāh 201.

will please You, and admit me by Your Mercy among Your righteous slaves”.²¹⁰

﴿...رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ

صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي^ط إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

“My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)”.²¹¹

14. PROTECTION FROM SHAIṬĀN

﴿...رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ تَحْضُرُونِ﴾

“My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayāṭīn (devils).

And I seek refuge with you, my Lord! Lest they may attend (or come near) me”.²¹²

²¹⁰ Sūrah An-Naml (27), ayāh 19.

²¹¹ Sūrah Al Aḥqāf (46), ayāh 15.

²¹² Sūrah Al Muʾminūn (23), āyāt 97-98.

15. DU‘Ā’ IN ORDER THAT THE HEART IS ESTABLISHED UPON GUIDANCE

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ

الْوَهَّابُ ﴾

“Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower”.

16. DU‘Ā’ TO RELIEVE THE HEART AND EASE TASKS

﴿...لَا إِلَهَ إِلَّا أَنْتَ سُبْحَنَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴾

*...Lā ilāha illa Anta [none has the right to be worshipped but You (O Allāh)], glorified (and exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers”.*²¹³

﴿...رَبِّ أَشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا

قَوْلِي ﴾

²¹³ Sūrah Al ‘Anbiyā’ (21), ayāh 87.

... “O my Lord! open for me my chest (grant me self-confidence, contentment, and boldness).

And ease my task for me;

And make loose the knot (the defect) from My tongue, (i.e. remove the incorrectness from my speech)

That they understand my speech”,²¹⁴

﴿...رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

... “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”²¹⁵

17. DU‘Ā’ FOR SAFEQUARDING THE STATE AND PROTECTION FROM SHIRK

﴿...رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

... “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols”.²¹⁶

18. PROTECTION FROM THE HELL-FIRE

²¹⁴ Sūrah Ṭā-Hā (20), āyāt 25-28.

²¹⁵ Sūrah Al Kahf (18), ayāh 10.

²¹⁶ Sūrah Ibrāhīm (14), ayāh 35.

﴿...رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاءَتْ

مُسْتَقَرًّا وَمُقَامًا﴾

“Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment.

*Evil indeed it (Hell) is as an abode and as a place to dwell”.*²¹⁷

²¹⁷ Sūrah Al Furqān (25), āyāt 65-66.

DU‘Ā’ AND DHIKR FROM AS-SUNNAH

DAILY DU‘Ā’ AND DHIKR

1. DHIKR MORNING AND EVENING²¹⁸

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

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عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَأَنْ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْعَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ وَلَأَنْ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةً

From Anas bin Mālik رضي الله عنه who said: ‘The Messenger of Allāh ﷺ said: “That I sit with people remembering Almighty Allah from the **morning (Fajr) prayer until sunrise** is more beloved to me than freeing four slaves from among the Children of Isma’il. That I sit with people remembering Allah from the **afternoon (‘Aṣr) prayer until the sun sets** is more beloved to me than freeing four slaves”’. (Narrated by Abū Dāwūd 3667, refer Ṣaḥīḥ Abī Dāwūd II/698, no. 3114 - *Mishkātul Maṣābīḥ*, no. 970, ḥasan).

Imām Ibnu Qayyim رحمه الله said: “The time is between Subḥ until sunrise, and between ‘Āṣr until the sun sets”.

Dalīl from Al Qur’ān about performing dhikr morning and afternoon

يَتَأْتِيَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٥١﴾ وَسَبِّحُوْهُ بُكْرَةً وَّاَصِيلاً ﴿٥٢﴾

“I seek the protection of Allāh from the rejected Shaiṭān”.

O you who believe! Remember Allāh with much remembrance.

And glorify His praises morning and afternoon. (Sūrah Al aḥzāb (33), āyāt 41-42).

Al Jauharī (an Arabic linguist) said: “(أَصِيلاً) means, the time between °Aṣr until Maghrib”.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾

So be patient. Verily, the Promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the °Ashī and in the Ibkār. (Sūrah Mūʾmin [or Ghāfir] (40), ayāh 55).

(الْعِشِيُّ) means, the beginning of the afternoon, whilst (الْإِبْكَارِ) means, the end of the daytime.

Allāh ﷻ decrees:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting. (Sūrah Qāf (50), ayāh 39).

This constitutes the explanations from what has been mentioned within a number of aḥādīth from the Messenger of Allāh ﷺ, that whoever says this and that in the morning and afternoon..., meaning before the rising of the sun and before the setting of the sun, that is beginning before ṣalāt subḥ and after ṣalāt °Aṣr. (Refer to the explanation of Imām Ibnu Qayyim رحمه الله in *Ṣaḥīḥ al Wābiliṣ-Ṣayyib*, pp. 165-166).

١ - ﴿لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He), the ever living, the one who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is He that can intercede with Him except with His Permission? He Hknows what happens to them (his creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kursī extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.²¹⁹ (Read morning and afternoon 1x).²²⁰

²¹⁹ Sūrah Al Baqarah (2), ayāh 255.

²²⁰ The Prophet ﷺ said: “Whoever reads this ayāh in the morning of the day, then he is safeguarded from (the interference of) the jinn until the afternoon. And whoever says it in the afternoon, then he is safeguarded from (the interference of) the jinn until the morning”. (Narrated by Al Ḥākim I/562, Ṣaḥīḥ at-Targhīb wa ‘t-Tarhīb I/418. No. 662, ṣaḥīḥ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allāh, the Most Beneficent, the Most Merciful”.

۲ - ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا

أَحَدٌ ۝﴾

Say (O Muḥammad ﷺ): “He is Allāh, (the) One.

“Allāh-uṣ-Ṣamad (the Self-Sufficient master, whom all creatures need, He neither eats nor drinks).

“He begets not, nor was He begotten;

“And there is none co-equal or comparable unto Him”.²²¹

(Read morning and afternoon 3x).²²²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allāh, the Most Beneficent, the Most Merciful”.

²²¹ Sūrah Al Iḥlās [or At-Tauḥīd] (112), āyāt 1-4.

²²² “Whoever recites these (*Trans.* Sūrah Al Iḥlās (112):1-4. – Sūrah Al Falaq (113):1-5. – Sūrah An-Nās (114):1-6) three times in the morning and in the evening, they will suffice him (as a protection) against everything”. At-Tirmidhī said: “This ḥadīth is ḥasan ṣaḥīḥ”. Narrated by Abū Dāwūd 5082, Ṣaḥīḥ Abī Dāwūd 4241, An-Nasāʾī VIII/250 and At-Tirmidhī 3575, Aḥmad V/312, Ṣaḥīḥ at-Tirmidhī 2829, Tuḥfatul Aḥwadhī 3646, Ṣaḥīḥ at-Targhīb wa’t-Tarhīb I/411, no. 649, ḥasan ṣaḥīḥ.

٣ - ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ

النَّفَثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

Say: "I seek refuge with (Allāh) the Lord of the daybreak,
From the evil of what He has created;
And from the evil of the darkening (night) as it comes with its
darkness; (or the moon as it sets or goes away).
And from the evil of the witchcrafts when they blow in the knots,
And from the evil of the envier when He envies".²²³
(Read morning and afternoon 3x).

٤ - ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ

الْخَنَاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

Say: "I seek refuge with (Allāh) the Lord of mankind,
The king of mankind,
The Ilāh (God) of mankind,
From the evil of the whisperer (Devil who whispers evil in the
hearts of men) who withdraws (from his whispering in one's heart
after one remembers Allāh),
Who whispers in the breasts of mankind,

²²³ Sūrah Al Falaq (113), āyāt 1-5.

In the morning, the Messenger of Allāh ﷺ read:

ه - أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

“We have entered a new day and with it all dominion is Allāh’s. Praise is to Allāh. None has the right to be worshipped but Allāh alone, Who has no partner. To Allāh belongs the dominion, and to Him is the praise and He is Able to do all things. My Lord, I ask You for the goodness of this day and of the days that come after it, and I seek refuge in You from the evil of this day and of the days that come after it. My Lord, I seek refuge in You from laziness and helpless old age. My Lord, I seek refuge in You from the punishment of Hell-fire, and from the punishment of the grave”.

(Read morning 1x).²²⁵

²²⁴ Sūrah An-Nās (114), āyāt 1-6.

²²⁵ Narrated by Muslim IV/2088, no. 2723, Abū Dāwūd 5071, At-Tirmidhī 3390, ṣaḥīḥ.

And in the afternoon, the Messenger of Allāh ﷺ read:

أَمْسَيْنَا وَأَمْسَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا
فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ
وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ
بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

“We have ended another day and with it all dominion is Allāh’s. Praise is to Allāh. None has the right to be worshipped but Allāh alone, Who has no partner. To Allāh belongs the dominion, and to Him is the praise and He is Able to do all things. My Lord, I ask You for the good things of this night and of the nights that come after it and I seek refuge in You from the evil of this night and of the nights that come after it. My Lord, I seek refuge in You from laziness and helpless old age. My Lord, I seek refuge in You from the punishment of Hell-fire, and from the punishment of the grave”.
(Read in the afternoon 1x).

In the morning, the Messenger of Allāh ﷺ read:

٦ - اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ

النُّشُورُ

“O Allāh, by You we enter the morning and by You we enter the evening, by You we live and by You we die, and to You is the Final Return”. (Read in the morning 1x).²²⁶

And in the afternoon, the Messenger of Allāh ﷺ read:

اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ

الْمَصِيرُ.

“O Allāh, You bring us the end of the day as You bring us its beginning, You bring us life and you bring us death, and to You is our fate”. (Read in the afternoon 1x).

Read SAYYIDUL ISTIGHFĀR.²²⁷

²²⁶ Narrated by Al Bukhārī in *Al Adabul Mufrad*, this wording is the wording of Al Bukhārī, At-Tirmidhī 3391, Abū Dāwūd 5068, Aḥmad II/354, Ibnu Mājah 3868, *Ṣaḥīḥ al Adabil Mufrad* 911, ṣaḥīḥ, Refer also *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* 262.

²²⁷ ‘The Chief Form of Repentance’.

٧ - اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أُبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأُبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

*“O Allāh, You are my Lord, no one has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best as I can, I take refuge in You from the evil of which I committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily no one can forgive sin except You”. (Read morning and afternoon 1x).*²²⁸

٨ - اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي بَصَرِي ، لَا إِلَهَ إِلَّا أَنْتَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، لَا إِلَهَ إِلَّا أَنْتَ.

“O Allāh, make me healthy in my body. O Allāh, preserve for me my hearing. O Allāh, preserve for me my sight. There is none worthy of worship but You. O Allāh, I seek refuge in You from disbelief and poverty and I seek refuge in You from the punishment

²²⁸ “If a person recites this during the day with strong faith in it and dies on the same day before the sunset, he will be among the people of Paradise and if somebody recites it at night with strong faith in it and dies before sunrise he will be among the people of Paradise”. (narrated by Al Bukhārī 6306, 6323, Aḥmad IV/122-125, An-Nasāʾī VIII/279-280).

of the grave. There is none worthy of worship but You”. (Read morning and afternoon 3x).²²⁹

٩ - اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

“O Allāh, I seek Your forgiveness and Your protection in this world and the next. O Allāh, I seek Your forgiveness and Your protection in my Deen, in my worldly affairs, in my family and in my wealth. O Allāh, conceal my secrets and preserve me from anguish. O Allāh, guard me from what is in front of me and behind me, from my left , and from my right , and from above me. I seek refuge in Your Greatness from being struck down from beneath me”. (Read morning and afternoon 1x).²³⁰

²²⁹ Narrated by Al Bukhārī in *Ṣaḥīḥ al Adabil Mufrad* 539, Abū Dāwūd 5090, Aḥmad V/42, ḥasan.

²³⁰ Narrated by Al Bukhārī in *Al Adabul Mufrad*, Abū Dāwūd 5074, Ibnu Mājah 3871, Al Ḥākim I/517-518, *Ṣaḥīḥ al Adabil Mufrad* 912, ṣaḥīḥ.

١٠ - اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

“O Allāh, Knower of the unseen and the evident, Maker of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship but You. I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers. (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim”. **(Read morning and afternoon 1x).**²³¹

١١ - بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

“In the Name of Allāh, Who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing”. **(Read morning and afternoon 3x).**²³²

²³¹ The Prophet ﷺ said to Abū Bakr aṣ-Ṣiddiq ؓ: “Say this in the morning and at night and whenever you want to sleep”. Narrated by At-Tirmidhī 3392 and Abū Dāwūd 5067, refer *Ṣaḥīḥ at-Tirmidhī* 2071, *Ṣaḥīḥ al Adab al Mufrad* 914, ṣaḥīḥ. Refer *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* 2753.

²³² “Whoever recites it three times in the morning will not be afflicted by any calamity before evening, and whoever recites it three times in the evening will not be overtaken by any calamity before

١٢ - رَضِيتُ بِاللّٰهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا.

*“I am pleased with Allāh as my Lord, with Islām as my Deen and with Muḥammad ﷺ as my Prophet”. (Read morning and afternoon 3x).*²³³

١٣ - يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ.

*“O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e. a moment)”. (Read morning and afternoon 1x).*²³⁴

morning”. Narrated by At-Tirmidhī 3388, Abū Dāwūd 5088, Aḥmad 446 and 476, Taḥqīq Aḥmad Shākir and Ibnu Mājah 3869, refer *Ṣaḥīḥ Ibni Mājah* 3120, Al Ḥākim I/513, *Ṣaḥīḥ al Adabil Mufrad* 513, *Ṣaḥīḥ at-Targhīb wa 't-Tarhīb* I/413, no. 655, its sanad is ṣaḥīḥ.

²³³ “Allāh has promised that anyone who says this three times every morning or evening will be pleased on the Day of Resurrection”. Narrated by Aḥmad IV/337, Abū Dāwūd 5072, At-Tirmidhī 3389, Ibnu Mājah 3870, An-Nasā'ī in *ʿAmalul Yaum wa 'l Lailah*, no. 4 and Ibnus-Sunni, no. 68, *Ṣaḥīḥ at-Targhīb wa 't-Tarhīb* I/415, no. 657, and pronounced ṣaḥīḥ by Imām Al Ḥākim within *Al Mustadrak* I/518 and agreed with by Imām Adh-Dhahabī, ḥasan. Refer also to *Ṣaḥīḥ al Wābiliṣ-Ṣayyib*, p. 170, *Zādul Ma'ād* II/372, *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah*, no. 2686.

²³⁴ Narrated by An-Nasā'ī, Al Bazzar and Al Ḥākim I/545, refer *Ṣaḥīḥ at-Targhīb wa 't-Tarhīb*, no. 661, ḥasan.

١٤ - أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ
نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ، حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ.

“We have entered a new day upon the natural religion of Islam, the word of sincere devotion, the Deen of our Prophet Muḥammad, ﷺ and the faith of our father Ibrāhīm. He was upright (in worshipping Allāh), and a Muslim. He was not of those who worship others besides Allāh”. (Read morning 1x).²³⁵

And in the afternoon, the Messenger of Allāh ﷺ read:

أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا
مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ، حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ.

“We end this day upon the natural religion of Islam, the word of sincere devotion, the Deen of our Prophet Muḥammad, ﷺ and the faith of our father Ibrāhīm. He was upright (in worshipping Allāh),

²³⁵ Narrated by Aḥmad III/406, 407, V/123, Ad-Dārimī II/292 and Ibnus Sunnī within ‘*Amalul Yaum wa’l Lailah*, no. 34, *Mishkāṭul Maṣābīḥ*, no. 2415, *Ṣaḥīḥ al Jāmi‘iṣ-Ṣaḡhīr*, no. 4674, ṣaḥīḥ.

and a Muslim. He was not of those who worship others besides Allāh”. (Read in the afternoon 1x).

١٥ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“None has the right to be worshipped but Allāh alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things”. (Read 10x²³⁶ or 1x).²³⁷

١٦ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“None has the right to be worshipped but Allāh alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things”. (Read each day 100x).²³⁸

²³⁶ Narrated by Muslim 2693, Aḥmad V/420, *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* 113 1nd 114, *Ṣaḥīḥ at-Targhīb wa't-Tarhīb* I/416, no. 660, ṣaḥīḥ.

²³⁷ Narrated by Abū Dāwūd 5077, Ibnu Mājah 3867, *Ṣaḥīḥ al Jāmi‘iṣ-Ṣaḥīḥ* 6418, *Mishkātul Maṣābīḥ* 2395, *Ṣaḥīḥ at-Targhīb* I/414, no. 656, ṣaḥīḥ.

²³⁸ “Whoever recites this one hundred times in a day, then for him (is the blessing) like the freeing of ten slaves, one hundred rewards will be written for him, and for him will be forgiven one hundred misdeeds, and for him is protection from *Shaitān* for that day until the evening. No one will be able to present anything better than this except for someone who has recited more than this”. Narrated by Al Bukhārī 3293 and 6403, Muslim IV/2071, no. 2691 (28), At-Tirmidhī 3468, Ibnu Mājah 3798, from the ṣaḥābī Abū Hurairah رضي الله عنه. **Explanation:** Within the narration of An-Nasā’ī (‘*Amalul Yaum*

١٧ - سُبْحَانَ اللَّهِ وَبِحَمْدِهِ: عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزَنَةَ عَرْشِهِ

وَمَدَادَ كَلِمَاتِهِ.

*“Glory is to Allāh and praise is to Him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words”. (Read in the morning 3x).*²³⁹

١٨ - اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا.

*“O Allāh, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted”. (Read in the morning 1x).*²⁴⁰

١٩ - سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

*“Glory is to Allāh and praise is to Him”. (Read in the morning and afternoon 100x).*²⁴¹

wa'l Lailah) and Ibnus-Sunni 75 from °Amr bin Shu°aib from his father from his grandfather with the saying: **“Whoever reads it 100x in the morning and 100x in the afternoon.”... So, this dhikr is read 100x in the morning and 100x in the afternoon.** Refer Silsilah al Aḥādīth aṣ-Ṣaḥīḥah 2762.

²³⁹ Narrated by Muslim 2726. Sharḥ Muslim XVII/44.

²⁴⁰ Narrated by Ibnu Mājah 925, *Ṣaḥīḥ Ibni Mājah* I/152, no. 753 and Ibnus-Sunni within °*Amalul Yaum wa'l Lailah* 110, ṣaḥīḥ. Aḥmad VI/322.

²⁴¹ Narrated by Muslim 2691 and 2692, Sharḥ Muslim XVII/17-18, *Ṣaḥīḥ at-Targhīb wa't-Tarhīb* I/413, no. 653. The most number of times for dhikr from the Prophet ﷺ is one hundred times in the

٢٠ - اَسْتَغْفِرُ اللهَ وَاتُوبُ اِلَيْهِ.

*“I seek the forgiveness of Allah and repent to Him”. (Read every day 100x).*²⁴²

٢١ - اَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

morning and one hundred times in the afternoon. Those narrations that state up to one thousand times are invalid because their aḥādīth are ḍa‘īf. (*Silsilah al Aḥādīth al-Ḍa‘īfah* 5296).

²⁴² Narrated by al Bukhārī/*Faḥḥul Bārī* XI/101 and Muslim 2702.

ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ، تَوُوبُوا إِلَى اللَّهِ. فَإِنِّي أَتُوبُ فِي الْيَوْمِ، إِلَيْهِ مِائَةً مَرَّةً.

“From Ibnu ‘Umar رضي الله عنهما who said: ‘The Messenger of Allāh ﷺ said: “O ‘mankind’, seek repentance from Allāh. Indeed I seek repentance a hundred times in a day”.

Narrated by Muslim 2702 (42).

In another narration from Agharr al Muzani, the Messenger of Allāh ﷺ said:

“Indeed my heart forgets even though I seek forgiveness from Allāh one hundred times a day”.

Narrated by Muslim 2702 (41).

The Prophet ﷺ said:

“Whoever says:

اَسْتَغْفِرُ اللهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَاتُوبُ اِلَيْهِ.

*‘I seek forgiveness from Allāh the Most Magnificent, who has no deity (worthy of worship) besides Him, the Ever-Living and Self-Subsisting alone and I seek repentance from Him’.
... then Allāh will forgive him his sins even if he had fled from the battlefield”.*

Narrated by Abū Dāwūd 1517, At-Tirmidhī 3577 and Al Ḥākim I/511. Refer Ṣaḥīḥ at-Tirmidhī III/282.

Āyāt that recommend seeking forgiveness and repentance are amongst others: Sūrah Hūd (11), ayāh 3; Sūrah An-Nūr (24), ayāh 31; Sūrah At-Taḥrīm (66), ayāh 8; and others.

“I seek refuge in the Perfect Words of Allāh from the evil of what He has created”. (Read in the afternoon 3x).²⁴³

DU‘Ā’ AND DHIKR RELATED TO SLEEP

2. DU‘Ā’ AND DHIKR BEFORE SLEEP

٢٢ - يَجْمَعُ كَفَّيْهِ ثُمَّ يَنْفُثُ فِيهِمَا فَيَقْرَأُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ﴿قُلْ

أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ

مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ (X٣)

“Hold the palms together. Spit on them and recite: *Qul Huwallāhu Aḥad* (Sūrah Al *Iḫlās*), *Qul A‘ūdhu bi Rabbil Falaq* (Sūrah Al *Falaq*) and *Qul A‘ūdhu bi Rabbil-Nās* (Sūrah An-Nās) Then with the two palms wipe over the entire body. Begin with the head, the face and the front parts of the body 3x”.²⁴⁴

- Read Ayat al Kursī.²⁴⁵

²⁴³ Narrated by Aḥmad II/290, An-Nasā’ī within ‘*Amalul Yaum wa’l Lailah* 590, *Ṣaḥīḥ at-Targhīb wa’t-Tarhīb* I/412, no. 652, *Ṣaḥīḥ al Jāmi‘iṣ-Ṣaḥīḥ* 6427.

²⁴⁴ Narrated by Al Bukhārī 5017 and Muslim 2192, Imām Mālik within *Al Muwaṭṭā’*, Abū Dāwūd 3902, At-Tirmidhī 3402, Ibnu Mājah 3529, and An-Nasā’ī within ‘*Amalul Yaum wa’l Lailah* 793.

²⁴⁵ (Sūrah Al Baqarah (2), ayāh 255) “Whoever reads it when he wants to sleep, then he will always be protected by Allāh and he will not be approached by *Shaiṭān* until Subḥ”. (narrated by Al Bukhārī 2311/*Fathul Bārī* IV/487).

- Read the last two āyāt from Sūrah Al Baqarah.

٢٣ - ﴿ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا
لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ﴾

“The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His angels, His Books, and His Messengers. They say, “We make no distinction between one another of His Messengers” - and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”

Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. “Our Lord! Punish us not if we forget or fall into error, Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); Our Lord! Put not

on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maulā (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people”.^{246 247}

From Al Barrā° bin °Āzib ؓ who said: “The Messenger of Allāh ؓ said to me: ‘Whenever you want to sleep, make wuḍū° in the same manner as you make wuḍū° when you want to perform ṣalāt. Then lie down on the right side of your body and say:

٢٤ - اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ

وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا

مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

“O Allāh, I submit myself to You, entrust my affairs to You, turn my face to You, and lay myself down depending upon You, hoping in You and fearing You. There is no refuge, and no escape, except to You. I believe in Your Book (the Qur°ān) that You revealed, and the Prophet whom You sent”.²⁴⁸

²⁴⁶ Sūrah Al Baqarah (2), āyāt 285-286.

²⁴⁷ “Whoever reads those two āyāt at night, then those two āyāt will suffice him”. (Narrated by Al Bukhārī 5051/Fathul Bārī IX/94 and Muslim 807, 808).

²⁴⁸ The Prophet ؓ said: “When you die in the night, then you die in the nature (of Islām). And that sentence (of dhikr) becomes the last sentence that you say”. Narrated by Al Bukhārī 247, 6311, 6313, 6315 and 7488, and Muslim 2710, Abū Dāwūd 5046 and At-Tirmidhī 3394.

٢٥ - بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، فَإِنْ أَمْسَكَتَ نَفْسِي
فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا، بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

*“With Your Name my Lord, I lay myself down; and with Your Name I rise. And if my soul You take, have mercy on it, and if You send it back then protect it as You protect Your righteous slaves”.*²⁴⁹

٢٦ - اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا،
إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.

*“O Allāh, You have created my soul and You take it back. Unto You is its death and its life. If You give it life then protect it, and if You cause it to die then forgive it. O Allāh, I ask You for strength”.*²⁵⁰

٢٧ - اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

²⁴⁹ “Whenever a person from amongst you gets up from his place of sleep and then he wants to return again, let him dust off his bed with his waist garment three times and mention the Name of Allah, for he does not know what may have entered the bed after him, and when he lies down he should say: **“Bismika Rabbi...”** (Al Ḥadīth). Narrated by Al Bukhārī 6320, Muslim 2714, At-Tirmidhī 3401, and An-Nasā’ī within ‘Amalul Yaum wa’l Lailah 796.

²⁵⁰ Narrated by Muslim 2712 (60), Aḥmad II/79, Ibnus-Sunni within ‘Amalul Yaum wa’l Lailah 721.

“O Allāh, I save me from Your punishment on the Day that You resurrect Your slaves”.²⁵¹

٢٨ - بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا.

“In Your Name , O Allāh , I die and I live”.²⁵²

٢٩ - كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ أَلَمْ تَنْزِيلُ السَّجْدَةِ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

“Whenever the Prophet ﷺ wanted to sleep, he read: Alif-Lām-Mīm tanzīl as-Sajdah (Sūrah As-Sajdah (32) āyāt 1-30) and Tabārakal-ladhī biyadihil Mulk (Sūrah Al Mulk (67) āyāt 1-30)”.²⁵³

3. WHAT IS TO BE DONE BY A PERSON WHO EXPERIENCES A BAD DREAM.

Whenever a person has a bad dream or dreams of that which ‘he’ dislikes, then let it be that ‘he’:

²⁵¹ “Whenever the Messenger of Allāh ﷺ wanted to sleep, he used to place his right hand beneath his cheek and say: “*Allāhumma Qinī...*” (Al Ḥadīth). Narrated by Al Bukhārī, Ṣaḥīḥ al Adabil Mufrad 921 from Al Barrā° , At-Titmidhi 3398 from Ḥudhaifah and Abū Dāwūd 5045 from Ḥafṣah .

Refer *Silsilah al Aḥādīth aṣ-Ṣaḥīhah* 2754.

²⁵² Narrated by Al Bukhārī 6312 and 6324 from Ḥudhaifah and Muslim 2711 from Al Barrā° .

²⁵³ Ṣaḥīḥ, narrated by Al Bukhārī/Ṣaḥīḥ al Adabil Mufrad 1207 and 1209, Aḥmad III/340, Ad-Dārimī II/455 and others. Refer *Silsilah al Aḥādīth aṣ-Ṣaḥīhah* 585.

- a. Spits to the left three times.²⁵⁴
- b. Ask for the protection of Allāh from the temptations of Shaitān and the evil of the dream, three times.²⁵⁵
- c. Do not speak of the dream to another person.²⁵⁶
- d. Turn one's body (change the position of sleep).²⁵⁷
- e. Stand up and perform ṣalāt if desired.²⁵⁸

4. ELIMINATE ANXIETY AND FEAR WHEN SLEEPING, AS WELL AS PREVENTING THE TEMPTATIONS OF SHAIṬĀN.

٣٠ - أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ، وَشَرِّ عِبَادِهِ،

وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

*“I seek refuge in the Perfect Words of Allāh from His anger and His punishment, from the evil of His slaves and from the taunts of devils and from their presence”.*²⁵⁹

²⁵⁴ Narrated by Al Buḥārī 5747, Muslim 2261 (2) from Abū Qatādah رضي الله عنه.

²⁵⁵ Narrated by Muslim 2262 from Jābir رضي الله عنه.

²⁵⁶ Narrated by Muslim 2261 (3 and 4), and 2263 from Abū Hurairah رضي الله عنه.

²⁵⁷ Narrated by Muslim 2262.

²⁵⁸ Narrated by Muslim 2263.

²⁵⁹ Narrated by Abū Dāwūd 3893, At-Tirmidhī 3528 and others. Refer *Ṣaḥīḥ at-Tirmidhī* (III/171), no. 2793 and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* 264.

٤١ - أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ، وَذَرَأَ وَبَرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْجُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

“I seek refuge in the Perfect Words of Allāh - which neither the upright nor the corrupt may overcome - from the evil of what He created, of what He made, and of what He scattered, from the evil of what descends from the heavens, and of what rises up to them, from the evil of what He scattered in the earth and of what emerges from it, from the evil trials of night and day, and from the evil of every night visitor, except the night visitor who comes with good. O Merciful One.”²⁶⁰

5. PERFORM DHIKR WHENEVER TURNING THE BODY DURING SLEEP AT NIGHT.

²⁶⁰ *Musnad Ahmad* (III/419) or no. 15399 and 15400, (taḥqīq Aḥmad Shakir), with a ṣaḥīḥ sanad, and *Ibnus-Sunni* no. 637. Refer also to *Majmāʿuz-Zawāʿid* (X/127).

٣٢ - لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
الْعَزِيزُ الْعَفَّارُ.

*“There is none worthy of worship but Allāh, the One, the Victorious, Lord of the heavens and the earth and all that is between them, the All-Mighty, the All-Forgiving”.*²⁶¹

6. DU‘Ā’ WHEN WAKING UP

٣٣ - الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

*“Praise is to Allāh Who gives us life after He has caused us to die and to Him is the return”.*²⁶²

DU‘Ā’ FOR ENTERING AND LEAVING THE WC

7. DU‘Ā’ UPON ENTERING THE WC.

²⁶¹ He ﷺ read this dhikr when he turned his body from one position to another during the night. Narrated by Al Ḥākim I/540, ḥadīth ṣaḥīḥ. Imām Adh-Dhahabī agrees with it and Ibnu Ḥibbān 2358. Refer *Ṣaḥīḥ Mawāridiz-Zam‘ān* no. 2003, and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 2066.

²⁶² Narrated by Al Bukhārī 6312 and 6324 from Ḥudhaifah ؓ, Muslim 2711 from Al Barrā’ ؓ. There are a number of other du‘ā’ for after waking from sleep in the middle of the night. And there are other narrations. The Prophet ﷺ read Sūrah Āl ‘Imrān (3) from ayāh 199 to ayāh 200. (Narrated by Al Bukhārī 4572/Fathul Bārī VIII/237, Muslim I/530).

٣٤ - [بِسْمِ اللَّهِ] اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ.

“[In the Name of Allāh]. O Allāh, I seek protection in You from the male and female unclean spirits”.²⁶³

8. DU‘Ā’ UPON LEAVING THE WC.

٣٥ - غُفْرَانِكَ.

“I seek Your forgiveness”.²⁶⁴

DU‘Ā’ WUḌŪ’

9. DU‘Ā’ BEFORE WUḌŪ’.

٣٦ - بِسْمِ اللَّهِ.

“In the Name of Allāh”.²⁶⁵

²⁶³ Narrated by Al Buḥārī 142 and Muslim 375. Often the addition *Bismillāh* is at the beginning of the ḥadīth, refer *Fathul Bārī* I/244.

²⁶⁴ Narrated by Abū Dāwūd 30, At-Tirmidhī 7, Ibnu Mājah 300, Aḥmad VI/155, Al Ḥākim I/158 from ‘Ā’iṣṣah 9. Pronounced ṣaḥīḥ by Al Ḥākim and others.

²⁶⁵ Narrated by Abū Dāwūd 101, Ibnu Mājah no. 399. Refer *Irwā’ul Ghalīl* I/122 and *Ṣaḥīḥ Sunan Abī Dāwūd* no. 90.

10. DU^{ʿĀ} AFTER WUḌŪ^ʿ.

٣٧ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*“I bear witness that none has the right to be worshipped but Allāh alone, Who has no partner; and I bear witness that Muḥammad is His slave and His Messenger”.*²⁶⁶

٣٨ - اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

*“O Allāh, make me among those who turn to You in repentance, and make me among those who are purified”.*²⁶⁷

DU^{ʿĀ} CONNECTED TO DRESSING

11. DU^{ʿĀ} WHEN GETTING DRESSED.

٣٩ - الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ.

²⁶⁶ Narrated by Muslim I/209-210, no. 234.

²⁶⁷ Narrated by at-Tirmidhī no. 55, and refer *Ṣaḥīḥ at-Tirmidhī* I/18.

“Praise is to Allāh Who has clothed me with this (garment) and provided it for me, though I was powerless myself and incapable”.²⁶⁸

12. DU‘Ā’ WHEN PUTTING ON NEW CLOTHES.

٤٠ - اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

“O Allāh, praise is to You. You have clothed me. I ask You for its goodness and the goodness of what it has been made for, and I seek Your protection from the evil of it and the evil of what it has been made for”.²⁶⁹

13. DU‘Ā’ FOR A PERSON WHO HAS PUT ON NEW CLOTHES.

٤١ - تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى.

“May Allāh replace it when it is worn out”.²⁷⁰

²⁶⁸ Narrated by Abū Dāwūd within *Kitābul Libās* no. 4023, *Ṣaḥīḥ Abī Dāwūd* II/760, no. 3394 and others.

²⁶⁹ Narrated by Abū Dāwūd no. 4020, At-Tirmidhī no. 1822, Al Ḥākim IV/192 and Al Baghawī, from Abū Sa‘īd al Khudrī رضي الله عنه. Refer *Mukhtaṣar Shamā‘ilit-Tirmidhī*, by *Shāikh* Muḥammad Nāṣir ud Dīn al ‘Albānī رحمه الله, pp. 47-48.

²⁷⁰ Narrated by Abū Dāwūd no. 4020 and refer also *Ṣaḥīḥ Abī Dāwūd* II/760, no. 3393.

٤٢ - الْبَسْ جَدِيداً، وَعِشْ حَمِيداً، وَمُتْ شَهِيداً.

*“Put on new clothes, live a praise-worthy life and die as a martyr”.*²⁷¹

14. DHIKR FOR PUTTING ON CLOTHES.

٤٣ - بِسْمِ اللَّهِ.

*“In the Name of Allāh”.*²⁷²

DU‘Ā’ LEAVING AND ENTERING THE HOME

15. DU‘Ā’ WHEN LEAVING THE HOME.

٤٤ - بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

*“In the Name of Allāh, I have placed my trust in Allāh, there is no might and no power except by Allāh”.*²⁷³

²⁷¹ Narrated by Ibnu Mājah II/1178, no. 3558, Al Baghawī XII/41, no. 3112, Aḥmad II/89 and refer Ṣaḥīḥ Ibni Mājah II/275, no. 2863.

²⁷² Ṣaḥīḥ al Jamāmi‘iṣ-Ṣaghīr no. 3610, Aṭ-Ṭabarānī within the book *Al Ausaṭ* from Anas. Refer *Irwā‘ul Ghalīl*, no. 50.

²⁷³ Narrated by Abū Dāwūd no. 5090, At-Tirmidhī no. 3487, and refer Ṣaḥīḥ at-Tirmidhī III/151, no. 2724.

٤٥ - اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ اَنْ اَضِلَّ، اَوْ اُضِلَّ، اَوْ اُزِلَّ، اَوْ اُزَلَّ، اَوْ اُظْلِمَ، اَوْ اُظْلَمَ، اَوْ اُجْهَلَ، اَوْ يُجْهَلَ عَلَيَّ.

*“O Allāh, I seek refuge in You lest I misguide others, or I am misguided by others, lest I cause others to err or I am caused to err, lest I abuse others or be abused, and lest I behave foolishly or meet with the foolishness of others”.*²⁷⁴

16. DU‘Ā’ UPON ENTERING THE HOME.

٤٦ - بِسْمِ اللّٰهِ.

*“In the Name of Allāh”*²⁷⁵.

DU‘Ā’ FOR GOING TO, ENTERING AND LEAVING THE MASJID.

17. DU‘Ā’ FOR GOING TO THE MASJID.

²⁷⁴ Narrated by Abū Dāwūd no. 5094, At-Tirmidhī no. 3427, An-Nasā’ī VIII/268, Ibnu Mājah no. 3884, ṣaḥīḥ.

²⁷⁵ Narrated by Muslim III/1598 no. 2018 (103).

٤٧ - اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَ اجْعَلْ فِي سَمْعِي نُورًا، وَ اجْعَلْ فِي بَصَرِي نُورًا، وَ اجْعَلْ مِنْ خَلْفِي نُورًا، وَ مِنْ أَمَامِي نُورًا، وَ اجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، اللَّهُمَّ أَعْطِنِي نُورًا.

*“O Allāh, place light in my heart, and on my tongue light, and in my ears light and in my sight light, and behind me light, and before me light, above me light, and below me light. O Allāh, grant me light”.*²⁷⁶

18. DU‘Ā’ FOR ENTERING THE MASJID.

٤٨ - أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ.

*“I seek refuge in Almighty Allāh, by His Noble Face, by His primordial power, from Satan the outcast”.*²⁷⁷

²⁷⁶ Narrated by Muslim no. 763 (191) *Sharḥ Muslim* V/51 and the articulation of the ḥadīth is according to its narration; also narrated by Al Bukḥārī/*Faṭḥul Bārī* XI/116, with many additions within it. In order to further understand, refer to the mentioned books.

²⁷⁷ Narrated by Abū Dāwūd no. 466, *Ṣaḥīḥ Abī Dāwūd* I/93, no. 441. Whenever he says this, *Shayṭān* will say: “He safeguards himself from me for the day”.

٤٩ - بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ افْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ.

“In the Name of Allāh, and blessings. And peace be upon the Messenger of Allāh.”²⁷⁸ O Allāh, open before me the doors of Your mercy.”²⁷⁹

19. DU‘Ā’ FOR LEAVING THE MASJID.

٥٠ - بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ فَضْلِكَ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

“In the Name of Allāh, and peace and blessings be upon the Messenger of Allāh. O Allāh, I ask for Your favor, O Allāh, protect me from Satan the outcast.”²⁸⁰

DU‘Ā’ ADHĀN

²⁷⁸ Narrated by Ibnus-Sunni within ‘*Amalul Yaum wa’l Lailah*, no. 88, declared ḥasan by Shaikh Al °Albānī (Al Kalimūṭ-Ṭayyib, p. 92 no. 64, footnote no.52).

²⁷⁹ Narrated by Muslim no. 713.

²⁸⁰ Narrated by Muslim no. 713, Ibnus-Sunni within ‘*Amalul Yaum wa’l Lailah*, no. 88, declared ḥasan by Shaikh Al °Albānī (Al Kalimūṭ-Ṭayyib, p. 92 no. 64, footnote no.52). There is an addition (اللَّهُمَّ (اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ), in the narration of Ibnu Mājah no. 773. Refer *Ṣaḥīḥ Ibni Mājah* no. 627.

20. DU‘Ā’ UPON HEARING THE ADHĀN.

There are five matters that are sunnah at the time the adhān is resounding:

1. Reply to the adhān by repeating what the mu‘adhdhin has said, except to the sentences: (حَيِّ عَلَى الصَّلَاةِ) and (حَيِّ عَلَى الْفَلَاحِ), when the reply is:

٥١ - لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

“There is no might and no power except by Allāh”.²⁸¹

2. After the mu‘adhdhin has finished the adhān, then we say:

٥٢ - (وَأَنَا) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ (أَشْهَدُ)

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا.

²⁸¹ “Whoever answers the adhān after the mu‘adhdhin reads the shahādah. Refer to *Ath-Thamar al Mustatāb fī Fiqhis-Sunnah wa’l Kitāb*, pp. I/172-185 – *Shaiḥ* al ‘Albānī, *Mausū‘ah al Fiqhiyyah al Muyassarah fī Fiqhil Kitāb wa’s-Sunnah al Muṭahharah*, p. 371 - Ḥusain al ‘Audah al ‘Awayishah, *Ṣaḥīḥ al Wābiliṣ-Ṣayyib*, p. 184, *Taṣṣihūdu Du‘ā’*, pp. 370-372.

*“I bear witness that none has the right to be worshipped but Allāh alone, Who has no partner, and that Muḥammad is His slave and His Messenger. I am pleased with Allāh as my Lord, with Muḥammad as my Messenger and with Islam as my Deen”.*²⁸²

3. Read ṣalawāt (prayers) upon the Messenger of Allāh ﷺ.²⁸³

4. Read du^{ʿā} after the adhān:

٥٣ - اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا
الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتُهُ.

*“O Allāh, Lord of this perfect call and established prayer. Grant Muḥammad the intercession and favor, and raise him to the honored station You have promised him”.*²⁸⁴

²⁸² Ṣaḥīḥ, narrated by Muslim no. 386, Abū Dāwūd no. 525, At-Tirmidhī no. 210, An-Nasāʾī II/26, Ibnu Mājah no. 721, Aḥmad I/181 and Ibnu Khuzaimah no. 421 and others, from Saʿīd bin Al Waqqas رضي الله عنه.

²⁸³ Based on the narration of Muslim, An-Nasāʾī II/25-26, Abū Dāwūd no. 523, Aḥmad II/168, Ibnu Khuzaimah no. 418, Al Baihaqī I/409-410 from ʿAbdullāh bin ʿAmr bin al ʿAṣ رضي الله عنه. **Reminder:** Ṣalawāt that is sunnah is read slowly, softly, and does not make use of loud, singing-like voices.

²⁸⁴ Narrated by Al Bukhārī/Faḥḥul Bārī II/94, no. 614, Abū Dāwūd no. 529, At-Tirmidhī no. 211, An-Nasāʾī II/26-27, Ibnu Mājah no. 722. There is an addition (Verily You do not neglect promises - إِنَّكَ

لَا تُخْلِفُ الْمِيعَادَ) but it is *weak* and may not be practiced. Also there are no additions such as (And raise

the degree (يَا أَرْحَمَ الرَّاحِمِينَ - وَالذُّرَّةَ الرَّافِعَةَ -), (O Most Merciful - because there is no source for them.

5. Make **du^{ʿā}** for oneself by means of the **du^{ʿā}** one intends between **adhān** and **iqāmah**, because a **du^{ʿā}** at that time will be granted.

٥٤ - لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ.

“The **du^{ʿā}** between **adhān** and **iqāmah** is not refused”.²⁸⁵

DU^{ʿĀ} AND DHIKR CONCERNING ṢALĀT

21. DU^{ʿĀ} ISTIFTĀH.

٥٥ - اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ، كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالتَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

“O Allāh, separate me from my sins as You have separated the East from the West. O Allāh, cleanse me of my transgressions as the

²⁸⁵ Narrated by At-Tirmidhī no. 212, 3595, Aḥmad III/119, 155, 225, An-Nasāʾī within *ʿAmalul Yaum wa'l Lailah* nos. 67, 68, 69, Ibnu Khuzaimah nos. 425, 426, 427. (Refer to the explanation of Ibnu Qayyim concerning these five matters within *Ṣaḥīḥ al Wābiliṣ-Ṣayyib* pp. 182-185, *Zādul Maʿād* 2/391-392.).

white garment is cleansed of stains. O Allāh, wash away my sins with ice and water and frost”.²⁸⁶

Or read:

٥٦ - سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.

“Glory is to You O Allāh, and praise. Blessed is Your Name and Exalted is Your Majesty. There is none worthy of worship but You”.²⁸⁷

Or read:

٥٧ - وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا

²⁸⁶ Narrated by Al Bukhārī no. 744 and Muslim no. 598 (147), Abū Dāwūd no. 781, An-Nasāʾī II/129, Ibnu Mājah no. 805.

²⁸⁷ Narrated by Aḥmad III/50, At-Tirmidhī no. 242, Abū Dāwūd no. 775, An-Nasāʾī II/132 and Ibnu Mājah no. 804, from Abū Saʿīd al Khudrī ؓ. Refer to *Ṣaḥīḥ at-Tirmidhī* I/77, *Ṣaḥīḥ Ibni Mājah* i/135 and *Irwāʿul Ghalīl* II/51-53.

إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي
فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لأَحْسَنِ
الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ
عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ، وَالشَّرُّ لَيْسَ
إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

“I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allāh). Indeed my prayer, my sacrifice, my life and my death are for Allāh, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allāh, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You. I exist by your will

and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You”.²⁸⁸

Or read:

٥٨ - اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ،
وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ،
أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ
وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَقَوْلُكَ
حَقُّ، وَالْجَنَّةُ حَقُّ، وَالنَّارُ حَقُّ، وَالنَّبِيُّونَ حَقُّ، وَمُحَمَّدٌ ﷺ حَقُّ، وَالسَّاعَةُ
حَقُّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبْتُ،
وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ،
وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ.

O Allāh, Praise is to You. You are the Sustainer of the heavens and the earth and all they contain, Praise is to You, Yours is dominion

²⁸⁸ Narrated by Muslim no. 771 (201), Abū Dāwūd no. 760, An-Nasā'ī II/130, Aḥmad and others. Du'ā^o Istiftāḥ is read at obligatory and sunnah times of ṣalāt (Refer *Ṣifatu Ṣalātin Nabi* ﷺ - Shaikh al
^oAlbānī رحمه الله).

of the heavens and the earth and all they contain. You are the Light of the heavens and the earth, and Praise is to You, You are the King of the heavens and the earth and Praise is to You, You are the Truth. Your Promise is true, Your Word is true, Your audience is true, Paradise is true, Hell is true , the Prophets are true, and Muḥammad ﷺ is true, and the Hour of Judgment is true. O Allāh, to You I have submitted, I have believed in You and upon You I depend and to You I turn in repentance. For Your sake I dispute and by Your standard I judge. Forgive me what I have sent before me and what I have left behind me, what I have concealed and what I have declared. You are the One Who sends forth and You are the One Who delays, there is none who has the right to be worshipped but You.²⁸⁹

Or read:

٥٩ - اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ فَاطِرَ السَّمَاوَاتِ
وَالْأَرْضِ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ عِبَادِكَ فِيمَا كَانُوا فِيهِ

²⁸⁹ Narrated by Al bukhari nos. 1120, 6317, 7385, 7442, 7499. Muslim also narrates it succinctly no. 769 (199) from Ibnu ʿAbbās ؓ.

This duʿā^o istiṭfāḥ is read at the time of night ṣalāt (tahajjud). The last part of the duʿā^o can also be read with (لَا إِلَهَ إِلَّا أَنْتَ) – “There is none who has the right to be worshipped but You.”.

يَخْتَلِفُونَ. اهْدِنِي لِمَا اخْتُلِفَ مِنْ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ.

*“O Allāh, Lord of Jibrāʾīl, Meekāʾīl and Isrāfīl (great angels), Creator of the heavens and the Earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path”.*²⁹⁰

- After having read **duʿāʾ** istiftāḥ, read **taʿāwudh** (seeking refuge with Allāh):

٦٠ - أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْحِهِ
وَنَفْثِهِ.

*“I seek the protection of Allāh the All-Hearing, All-Knowing from the accursed Shaitān, from his deception, whisperings and temptations”.*²⁹¹

²⁹⁰ Narrated by Muslim no. 770 (200), Abū Dāwūd no. 767, Ibnu Mājah no. 1357. The Prophet ﷺ read this **duʿāʾ** istiftāḥ at the time of night ṣalāt.

²⁹¹ Narrated by Abū Dāwūd and others. Its basis is the decree of Allāh ﷻ in Sūrah Fuṣṣilat (41), ayāh 36:

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

- Read Sūrah Al Fātiḥah.
- Say Āmīn after (وَلَا الضَّالِّينَ).
- In congregational ṣalāt, the believers are not permitted to proceed the Imām.
- Read Sūrah in accordance with what has been exemplified by the Messenger of Allāh ﷺ.²⁹²

22. DU‘Ā’ OF RUKŪ‘.

٦١ - سُبْحَانَ رَبِّيَ الْعَظِيمِ (X٣)

“Glory to my Lord the Exalted (three times)”.²⁹³

Or read:

٦٢ - سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

“And if an evil whisper from Shaiṭān (Satan) tries to turn you away, then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.

Refer to *Al Kalimūṭ-Ṭayyib* no. 130, ṣaḥīḥ. Refer *Ṣifatu Ṣalāyīn-Nabi* ﷺ - Shaikh al °Albānī, *Irwā’ul Gḥalīl* II/53-57, no. 342.

²⁹² Refer *Ṣifatu Ṣalātin-Nabi* ﷺ - Shaikh al °Albānī, Maktabah al Ma‘arif edition.

²⁹³ Narrated by Aḥmad V/382, 394, Abū Dāwūd no. 871, An-Nasā’ī II/190, At-Tirmidhī no. 262 and others. Refer *Irwā’ul Gḥalīl* no. 333 and 334.

*“Glory is to You, O Allāh, our Lord, and praise is Yours. O Allāh, forgive me”.*²⁹⁴

Or read:

٦٣ - سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبَرِيَاءِ، وَالْعَظَمَةِ.

*“Glory is to You, Master of power, of dominion, of majesty and greatness”.*²⁹⁵

Or read:

٦٤ - سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

*“Glory (to You), Most Holy (are You), Lord of the angels and the Spirit”.*²⁹⁶

23. DU‘Ā’ ON RISING FROM RUKŪ‘.

٦٥ - سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ.

²⁹⁴ Narrated by Al Buḥḥārī no. 794 and Muslim no. 484.

²⁹⁵ Narrated by Abū Dāwūd no. 873, An-Nasā’ī II/191, and its sanad is ṣaḥīḥ.

²⁹⁶ Narrated by Muslim no. 487, Abū Dāwūd no. 872, An-Nasā’ī II/191, and Aḥmad VI/35.

:*Allāh hears whoever praises Him*”.²⁹⁷

٦٦ - رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

“*Our Lord, praise is Yours, abundant, good and blessed praise*”.²⁹⁸

Or read:

٦٧ - رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ
مِنْ شَيْءٍ بَعْدُ. أَهْلَ الشَّيْءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُنَّا لَكَ
عَبْدٌ. اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا
الْجُدِّ مِنْكَ الْجُدُّ.

“*Our Lord, to You be the Praise, filling the heavens, filling the Earth, and filling whatever else You will, Lord of Glory and Majesty, the truest thing a slave had said, and we are all slaves to You. None can withhold what You grant, nor can the possession of an owner benefit him before You*”.²⁹⁹

²⁹⁷ Narrated by Al Bukhārī in *Fathul Bārī* II/282, no. 795.

²⁹⁸ Narrated by Al Bukhārī in *Fathul Bārī* II/284, no. 799.

²⁹⁹ Narrated by Muslim no. 477 (205), Abū °Awanah II/176, Abū Dāwūd no. 847 from the ṣaḥābī Abū Sa°id al Khudrī ؓ.

24. DU‘Ā’ DURING SUJŪD.

٦٨ - سُبْحَانَ رَبِّيَ الْأَعْلَى. (X٣)

“Glory is to my Lord, the Most High”.³⁰⁰

Or read:

٦٩ - سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

“Glory is to You, O Allāh, our Lord, and praise is Yours. O Allāh, forgive me”.³⁰¹

Or read:

٧٠ - سُبُّوحٌ، قُدُّسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

“Glory (to You), Most Holy (are You), Lord of the angels and the Spirit”.³⁰²

³⁰⁰ Narrated by Aḥmad V/382, 394, Abū Dāwūd no. 871, An-Nasāʾī II/190, At-Tirmidhī no. 262, and Ibnū Mājah no. 888, refer to *Irwāʾul Ghalīl* no. 333 and 334.

³⁰¹ Narrated by Al Bukhārī no. 794, 817 and Muslim no. 484.

³⁰² Narrated by Muslim no. 487, *Sharah Muslim* IV/204-205.

Or read:

٧١ - سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبَرِيَاءِ، وَالْعَظَمَةِ.

*“Glory is to You, Master of power, of dominion, of majesty and greatness”.*³⁰³

25. DU‘Ā’ FOR SITTING BETWEEN TWO SUJŪD.

٧٢ - رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي.

*“Lord, forgive me. My Lord, forgive me”.*³⁰⁴

Or read:

٧٣ - اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي، وَارْزُقْنِي،
وَارْفَعْنِي.

³⁰³ Narrated by Abū Dāwūd no.873, An-Nasā’ī and Aḥmad. Declared ṣaḥīḥ by Al ‘Albānī within *Ṣaḥīḥ Abī Dāwūd* I/166.

³⁰⁴ Narrated by Abū Dāwūd no. 874, refer *Ṣaḥīḥ Ibni Mājah* no. 731.

*“O Allāh forgive me, have mercy on me, guide me, support me, protect me, provide for me and elevate me”.*³⁰⁵

26. DU‘Ā’ FOR SUJŪD TILĀWAH (PROSTRATIONS FOR RECITATION OF AL QUR’ĀN).

٧٤ - سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ،

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾.

*“I have prostrated my face to the One Who created it, and gave it hearing and sight by His might and His power. Glory is to Allāh, the Best of creators”.*³⁰⁶

³⁰⁵ Narrated by At-Tirmidhī no. 284, Abū Dāwūd no. 850, Ibnu Mājah no. 898. Refer *Ṣaḥīḥ at-Tirmidhī* I/90 no. 233, *Ṣaḥīḥ Abī Dāwūd* I/160 no. 756 and *Ṣaḥīḥ Ibni Mājah* I/148 no. 732 using the phrase “رَبِّ”. *Ṣifatu Ṣalātin-Nabi* ﷺ, *Shaiḥ al °Albānī* رحمه الله.

³⁰⁶ It was the Messenger of Allāh ﷺ who said within sujūd for Al Qur’ān (Sujūd Tilāwah) at night, and he said (many times): “*Sajada wajhī...*” Narrated by Abū Dāwūd no. 1414, At-Tirmidhī no. 580, An-Nasā’ī II/222, Aḥmad VI/30-31 and Al Ḥākim I/220 from °Ā’ishah ؓ. This ḥadīth was pronounced ṣaḥīḥ by At-Tirmidhī, Al Ḥākim, An-Nawawī, Adh-Dhahabī, *Shaiḥ* Aḥmad Muḥammad *Shakir*, *Shaiḥ* al °Albānī and *Shaiḥ* salīm bin °Īd al Hilālī. Refer to *Ṣaḥīḥ at-Tirmidhī* I/180 no. 474, *Ṣaḥīḥ Sunan Abī Dāwūd* V/157-158 no. 1273, *Musnad Aḥmad* no. 23904 and *Ṣaḥīḥ al Adhḳār* no. 150/122. There is an addition in brackets “﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾” (*Glory be to Allāh, the Best of Creators*) narrated by Al Ḥākim I/220. This addition was pronounced ṣaḥīḥ by Al Ḥākim, Adh-Dhahabī and An-Nawawī.

٧٥ - اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَضَعْ عَنِّي بِهَا وَزْرًا، وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ.

*“O Allāh, write down for me with you a reward against it. And remove from me against it (my) sins. And make it for me with you a treasure (for the Hereafter). And accept it from me as You did accept it from Your slave Dāwūd”.*³⁰⁷

27. TASHAHHUD.

٧٦ - التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

“All compliments, prayers and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us, and on the righteous slaves of Allāh. I bear

³⁰⁷ Narrated by At-Tirmidhī no. 579 and no. 3424 *Ṣaḥīḥ at-Tirmidhī* I/180 no. 473, and Al Ḥākim I/220. At-Tirmidhī called it ḥasan. According to Al Ḥākim, the ḥadīth is ṣaḥīḥ. And Adh-Dhahabī is of the same opinion as that.

witness that none has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His slave and Messenger”.³⁰⁸

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٧٧

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
لَسَلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ.

“All greetings of humility are for Allāh, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that there is none worthy of worship but Allāh, and I bear witness that Muḥammad is His slave and His Messenger”.³⁰⁹

³⁰⁸ Narrated by Muslim no. 403 (60), and Abū ‘Awanah II/228, from the ṣaḥābī ‘Abdullāh bin ‘Abbās ؓ, who said: “The Messenger of Allāh ﷺ taught us the *tashahhud* in the way that he ﷺ taught us a *Sūrah* from *Al Qur’ān*...”

³⁰⁹ Narrated by Al Bukhārī nos. 831, 835, 1202 and Muslim no. 402 (55). *Shaiḫ* al ‘Albānī رحمه الله said: “The enunciation of Ibnu Mas‘ūd ؓ that is, “السَّلَامُ عَلَى النَّبِيِّ” by the Ṣaḥābat ؓ was at first enunciated as “النَّبِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا” within the *tashahhud* of the Prophet ﷺ whilst he was still alive. After he ﷺ died, they replaced that enunciation with “السَّلَامُ عَلَى النَّبِيِّ”. It is already established that this enunciation by the Ṣaḥābat ؓ was based upon the approval of the Prophet ﷺ. This matter is strengthened by the narration that ‘Ā’ishah ؓ taught that enunciation to the Ṣaḥābat ؓ when reading the *tashahhud*, that is, the enunciation “السَّلَامُ عَلَى النَّبِيِّ”. (Narrated by Sirāj within his *Musnad* (IX/1/2) and Mukhallas within the book *Al Fawā’id* (XI/54/1) with a ṣaḥīḥ sanad).

28. READ ṢALAWĀT³¹⁰ UPON THE PROPHET ﷺ AFTER TASHAHHUD.

٧٨- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“O Allāh, bestow Your favor on Muḥammad and on the family of Muḥammad as You have bestowed Your favor on Ibrāhīm and on the family of Ibrāhīm, You are Praiseworthy, Most Glorious. O

Al Ḥāfiẓ Ibn al-Ḥajar said: “At the time when the Prophet ﷺ was still alive, the Ṣaḥābat³¹⁰ enunciated “الْصَّلَامُ عَلَيْكَ أَيُّهَا”، however after he ﷺ died, they left the pronoun ‘كَ’, so that it became “الْصَّلَامُ عَلَى النَّبِيِّ”.

Imām As-Subki within the book *Sharḥul Minhāj* after relating the narration from Abū ‘Awanah stated: “If that enunciation is true from the Ṣaḥābat³¹⁰, (then) that matter points out that the use of the pronoun ‘كَ’ (عَلَيْكَ) is not obligatory to be enunciated because it is sufficient to enunciate “الْصَّلَامُ عَلَى النَّبِيِّ”. I answer: “That narration is sound without any doubt whatsoever, because it is contained within *Ṣaḥīḥ al-Bukhārī*, and moreover I have come across another narration that strengthens it”. Imām ‘Abdur-Razzaq states that Ibn Juraij narrated to me, saying: ‘Aṭa’ has narrated to me that the Ṣaḥābat enunciated ‘الْصَّلَامُ عَلَيْكَ أَيُّهَا’. The sound of this ḥadīth is ṣaḥīḥ. (Refer to *Ṣifatu Ṣalātin-Nabi ﷺ*, by Shaikh Muḥammad Nāṣirud-Dīn al-‘Albānī رحمه الله, pp. 161-162, Maktabah al Ma‘arif edition - Riyāḍ).

³¹⁰ There is no addition (by use) of the enunciation “سَيِّدُنَا” within ṣalawāt and there is not one single ṣaḥīḥ ḥadīth concerning this from the Prophet ﷺ, and this enunciation was also never enunciated by the Ṣaḥābat³¹⁰.

*Allāh, bless Muḥammad and the family of Muḥammad as You have blessed Ibrāhīm and the family of Ibrāhīm, You are Praiseworthy, Most Glorious”.*³¹¹

Or read:

٧٩- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى
آلِ إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

*“O Allāh, bestow Your favor on Muḥammad and upon his wives and progeny as You have bestowed Your favor upon the family of Ibrāhīm. And bless Muḥammad and his wives and progeny as You have blessed the family of Ibrāhīm, You are full of praise, Most Glorious”.*³¹²

³¹¹ Narrated by Al Bukhārī no. 3370/*Faḥḥul Bārī* VI/408, Muslim no. 406, AbūDāwūd no. 976, 977, 978, At-Tirmidhī no. 483, An-Nasāʾī III/47-48, Ibnu Mājah no. 904, Aḥmad IV/243-244 and others from Kaʿab bin ʿUjrah ؓ.

³¹² Narrated by Mālik within *Al Muwaṭṭaʿ* I/152, no. 66, Al Bukhārī no. 3369/*Faḥḥul Bārī* VI/407, Muslim no. 407 (69), AbūDāwūd no. 979 and others. The above enunciation is narrated from Muslim from AbūḤumaid as-Saʿīdī ؓ.

٨٠- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ
إِبْرَاهِيمَ، وَ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

*“O Allāh, bestow Your favor on Muḥammad and upon the family of Muḥammad as You have bestowed Your favor upon the family of Ibrāhīm. And blessings upon Muḥammad and upon the family of Muḥammad as You have bestowed Your blessings upon the family of Ibrāhīm in the worlds. You are full of praise, Most Glorious”.*³¹³

29. DU‘Ā AFTER THE FINAL TASHAHHUD AND BEFORE SALĀM.

٨١- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

*“O Allah, I seek refuge in You from the punishment of Hell-fire and from the punishment of the grave, and from the trials of life and death, and from the evil of the trial of the Dajjāl (False Messiah)”.*³¹⁴

³¹³ Narrated by Mālik within *Al Muwaṭṭa‘* I/152, no. 67, Muslim no. 405 (65), AbūDāwūd no. 980, At-Tirmidhī no. 3220, An-Nasā‘ī III/45 and ‘*Amalul Yaum wa’l Lailah* no. 48, Aḥmad IV/118 and V/273-274 and others, from Mas‘ūd al Anṣārī.

³¹⁴ Narrated by Muslim no. 588 (128) from AbūHurairah.

Or read:

٨٢- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
الْمَأْثَمِ وَالْمَغْرَمِ.

*“O Allāh, I seek refuge in You from the punishment of the grave,
and I seek refuge in You from the trial of the Dajjāl (False Messiah),
and I seek refuge in You from the trials of life and death. O Allāh, I
seek refuge in You from sin and from debt”.*³¹⁵

٨٣- اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا
أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

*“O Allāh, I have greatly wronged myself and no one forgives sins
but You. So, grant me forgiveness and have mercy on me. Surely,
you are Forgiving, Merciful”.*³¹⁶

³¹⁵ Narrated by Al Bukhārī no.832 and Muslim no. 589 (129), and An-Nasāʾī III/56-57 from ʿĀʾishah 9.

³¹⁶ Narrated by Al Bukhārī nos. 834, 6326, 7387, 7388 and Muslim no. 2705 (48), from Abū Bakr aṣ-Ṣiddiq ۞.

٨٤ - اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ
وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ
الرَّحِيمُ.

*“O Allāh, I ask You. O Allāh, You are the One, the Only, Self-Sufficient Master, Who was not begotten and begets not and none is equal to Him. Forgive me my sins, surely you are Forgiving, Merciful”.*³¹⁷

٨٥ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ
لَكَ، الْمَنَّانُ، يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ
يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ.

*“O Allāh, I ask You, as You are the Owner of praise, there is none worthy of worship but You alone, You have no partner. You are the Giver of all good. O Creator of the heavens and the earth, Owner of majesty and honor. O Living and Everlasting One, I ask you for Paradise and I seek refuge in You from the fire”.*³¹⁸

³¹⁷ Narrated by An-Nasāʾī, and the enunciation of the ḥadīth is the narration in III/52 and Aḥmad IV/338. Pronounced ṣaḥīḥ by Shāikh al ʿAlbānī within *Ṣaḥīḥ an-Nasāʾī*/280.

³¹⁸ The Messenger of Allāh ﷺ said: “Indeed he has requested from Allāh by means of His most noble names (*Ismāʿ ʿullāhil Aʿzam*). When he requests thus from Allāh, it will be fulfilled and when he makes

DHIKR AFTER ṢALĀT

30. DU‘Ā’ AFTER SALĀM.³¹⁹

٨٦- اَسْتَغْفِرُ اللهَ (x3) اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا
ذَا الْجَلَالِ وَالْإِكْرَامِ.

*“I seek the forgiveness of Allāh (three times). O Allāh, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honor”.*³²⁰ (Read at the end of every obligatory salat).

٨٧- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

du‘ā’, his du‘ā’ will be granted”. (narrated by AbūDāwūd no. 1495, An-Nasā’īIII/52 and Ibnu Mājah no. 3858). Refer to *Ṣaḥīḥ Ibni Mājah* II/329. From the ṣaḥābīAnās ؓ.

³¹⁹ This reading is read after the end of the five obligatory times of ṣalāt.

³²⁰ Muslim no. 591 (135), Aḥmad (V/275, 279), AbūDāwūd no. 1513, An-Nasā’īIII/68, Ibnu Khuzaimah no. 737, Ad-Dārimī I/311 and Ibnu Mājah no. 928 from the ṣaḥābīThauban ؓ.

Explanation: It is not permitted to add to with the words:

وَإِلَيْكَ يَغُودُ السَّلَامُ، فَحِينًا رَبَّنَا بِالسَّلَامِ وَأَدْخَلْنَا جَنَّةَ دَارِ السَّلَامِ.

And this reading has no origin from the Prophet ﷺ. (Refer *Mishkātul Maṣābiḥ* I/303).

“None has the right to be worshipped but Allāh alone, He has no partner, His is the dominion and His is the praise, and He is Able to do all things. O Allāh, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You”.³²¹

٨٨ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا
نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ
مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

“None has the right to be worshipped but Allāh alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things. There is no power and no might except by Allāh. None has the right to be worshipped but Allāh, and we do not worship any other besides Him. His is grace, and His is bounty and to Him belongs the most excellent praise. None has the right to be worshipped but Allāh. (We are) sincere in making our religious devotion to Him, even though the disbelievers may dislike it”.³²²

³²¹ Narrated by Al Bukhārī no. 844 and Muslim no. 593, AbūDāwūd no. 1505, Aḥmad IV/245, 247, 250, 254, 255, Ibnu Khuzaimah no. 742, Ad-Dārimī I/31, and An-NasāʾīIII/59, 60.

³²² Narrated by Muslim no. 594, Aḥmad IV/4, 5, AbūDāwūd nos. 1506, 1507, An-NasāʾīIII/59, Ibnu Khuzaimah nos. 740, 741.

٨٩- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*“None has the right to be worshipped but Allāh alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is Able to do all things”.*³²³

٩٠- اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ.

*“O Allāh, help me to remember You, be thankful to You, as well as worship in all goodness to You”.*³²⁴

٩١- سُبْحَانَ اللَّهِ (x33)، وَالْحَمْدُ لِلَّهِ (x33)، اللَّهُ أَكْبَرُ (x33).

³²³ The Prophet ﷺ said: “Whoever after *Maghrib ṣalāt* and *Ṣubḥṣalāt* reads:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (١٠ x)

Allāh will write every time for him 10 acts of goodness, remove 10 acts of badness, raise him 10 degrees, and Allāh will protect him from every evil, and Allāh will protect him from the temptations of *Shaiṭān the accursed*”. (Narrated by Aḥmad IV/227, At-Tirmidhī no. 3474). At-Tirmidhī says: “This ḥadīth is *ḥasan gharīb ṣaḥīḥ*”. (Refer to *Ṣaḥīḥat-Targhīb wa’t-Tarhīb* I/322-323 no. 474, 475, and no. 477, *Zādul Ma’ād* I/300-301, and *Silasilah al Aḥādīth aṣ-Ṣaḥīḥah* nos, 113, 114 and no. 2563).

³²⁴ Narrated by AbūDāwūd no. 1522, An-Nasā’ī III/53, Aḥmad V/245 and Al Ḥākim (I/273 and III/273) and he pronounced it *ṣaḥīḥ*, and agreed to by Adh-Dhahabī, and wherein the status of the ḥadīth is as stated by them both, that the Prophet ﷺ once proclaimed this legislation to Mu’ādh in order that he enunciated it at the end of every ṣalāt.

“Glory is to Allāh (x 33), and praise is to Allāh (x 33), and Allāh is the Most Great (x 33)”.

Then in order for it to be come one hundred, read:

٩٢ - لَا إِلَهَ إِلَّا اللَّهُ خَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*“None has the right to be worshipped but Allāh alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things”.*³²⁵

Then read Sūrah Al Iḫlāṣ, Sūrah Al Falaq and Sūrah An-Nās after the end of every obligatory ṣalāt.³²⁶

Read ayāt al Kursī at the end of every obligatory ṣalāt.³²⁷

³²⁵ “Whoever reads those sentences after every ṣalāt will be forgiven his faults, even if they are as much as the foam in the ocean”. (Narrated by Muslim no. 597, Aḥmad II/371, 483, Ibnu Khuzaimah no. 750 and Al Baihaqī II/187).

³²⁶ Narrated by AbūDāwūd no. 1523, An-NasāʾīIII/68, Ibnu Khuzaimah no. 755 and Ḥākim I/253. Refer also to *Ṣaḥīḥ at-Tirmidhī* II/8. Those three Sūrah are known as *Al Muʿawwiḍāt*, refer also to *Faṭḥul Bārī* IX/62.

³²⁷ “Whoever reads it at the end of every ṣalāt, there will be nothing to prevent him entering Paradise besides death”. Narrated by An-Nasāʾīwithin ʿAmalul Yaum waʿl Lailah no. 100 and Ibnus-Sunni no. 124, stated to be ṣaḥīḥ by Shaiḫ al ʿAlbānī within *Ṣaḥīḥul Jāmiʿ* and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* II/697 no. 972.

After the end of Ṣalāt Ṣubḥ read:

٩٣- اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً، وَرِزْقاً طَيِّباً، وَعَمَلاً مُتَقَبَّلاً.

“O Allāh, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted”.³²⁸

IMPORTANT REMINDER ABOUT MISTAKES IN ṢALĀT

There are many actions carried out by many people after the five obligatory times of ṣalāt, yet there are no examples or proofs for such from the Messenger of Allāh ﷺ and his Ṣaḥābat.

Amongst such mistakes and bid‘ah are:

1. Wiping the face after Salām (taslīm).³²⁹
2. Making **du‘ā** and performing **dhikr** together in a group under the leadership of the imam for ṣalāt.³³⁰

³²⁸ Narrated by Ibnu Mājah no. 925, *Ṣaḥīḥ Ibnu Mājah* I/152 no. 753 and Ibnus-Sunni within *‘Amalul Yaum wa’l Lailah*, and by other ḥadīth scholars. Refer to *Ṣaḥīḥ Ibnu Mājah* I/152 and *Majma‘uz-Zawā‘id* X/111, ṣaḥīḥ.

³²⁹ Refer *Silsilah al Aḥādīth ad-Ḍa‘īfah wa’l Maḍwū‘ah* 60 by Imām al ‘Albānī.

³³⁰ *Al I‘tiṣām*, Imām Ash-Shaṭībī pp. 455-456 taḥqīq *Shaykh* Salīm bin ‘Īd al Hilālī, *Fatāwa al Lajnah ad-Dā‘imah* VII/104-105, *Fatāwa Shaykh bin Bāz* XI/188-189, *As-Sunan wa’l Mub‘tada‘āt* p. 70. This is an act of bid‘ah, (*Al Qaulul Mubīn fī Akḥṭā’il Muṣallīn* pp. 304-305).

3. Performing dhikr with that for which there is no naṣṣ (stipulation, proof)/dalāʿil, whether it be an enunciation or saying, or performing dhikr on the basis of a ḍaʿif (weak) ḥadīth or one that is mauḍūʿ (false).

For example:

- After taslīm read: “Alḥamdulillāh”.
 - To read Sūrah Al Fātiḥah after taslīm.
 - To read the last few āyāt of Sūrah Al Ḥaṣhr and others.
4. To count dhikr by using ‘Tasbīḥ beads’ or something similar to them. There is not one single ṣaḥīḥḥadīth about counting dhikr by means of ‘Tasbīḥ beads’, and moreover what is similar to it is mauḍūʿ (false).³³¹ Shaikh al ʿAlbānī رحمه الله states: “Performing dhikr with ‘Tasbīḥ beads’ is bidʿah”.³³²

Shaikh Bakr Abū Zaid states that the performance of dhikr by using ‘Tasbīḥ beads’ resembles the Jews, Christians, Buddhists, and these acts are bidʿah ḍalālāh (deviated innovations).³³³

That which is sunnah within the performance of dhikr is by means of using the fingers of the hand:

³³¹ Refer to *Silsilah al Aḥādīth aḍ-Ḍaʿīfah waʾl Mauḍūʿah* no. 83 and 1002.

³³² *Silsilah al Aḥādīth aḍ-Ḍaʿīfah* I/185.

³³³ *As-Subḥah Tārīkhuhā wa Ḥukmuhā* p. 101, 1st edition Dārul ʿAṣimah, 1419 H – Shaikh Bakr bin ʿAbdullāh Abū Zaid.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم تَعْقِدُ التَّسْبِيحَ
بِیَمِينِهِ.

“From ‘Abdullāh bin ‘Amr رضي الله عنه who said: ‘I saw the Messenger of Allāh صلی اللہ علیہ وسلم counting the readings of tasbīḥ (with his fingers) on his right hand’”.³³⁴

Moreover, the Prophet صلی اللہ علیہ وسلم commanded his female companions to count; *Subḥānallāh*, *Alḥamdulillāh*, and glorify Allāh by means of the fingers, because the fingers will be asked and requested to speak (on the Day of Judgement).³³⁵

5. To perform dhikr with a loud voice and in groups (together/assembled).

Allāh جل جلالہ commanded us to perform dhikr with voices that are not loud (Refer to Tafsīr Ibnī Kathīr about these āyāt):

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

³³⁴Hadīthṣaḥīḥ, narrated by AbūDāwūd no. 1502, and At-Tirmidhī no. 3486, *Ṣaḥīḥ at-Tirmidhī* III/146 no. 2714, *Ṣaḥīḥ Abī Dāwūd* I/280 no. 1330, Al Ḥākim I/547, Al Baihaqī II/253.

³³⁵Ḥasan ḥadīth, narrated by AbūDāwūd no. 1501, and At-Tirmidhī, pronounced ḥasan by Imām An-Nawawīand Ibnu Ḥajar al ‘Asqalānī.

*“Invoke your Lord with humility and in secret. He likes not the aggressors.”*³³⁶

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ﴾

“And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful”.³³⁷

The Prophet ﷺ forbade performing dhikr with loud voices in the manner narrated by Imām Al Bukhārī, Muslim and others.

Imām Ash-Shāfi‘ī commended Imām’s or ma‘mūm (those who follow the Imām in ṣalāt) not to turnup their voices in dhikr.³³⁸

6. Make it habit/routine to make du‘ā after obligatory ṣalāt and toraise the hands for that du‘ā, (this action) has no example from the Messenger of Allāh ﷺ.³³⁹
7. Mutually shake hands after obligatory ṣalāt. There is not one single person from amongst the Ṣaḥābat or the Salafuṣ-Ṣāliḥ who shook hands with the person to their right or left, in front or behind whenever they had finished carrying out ṣalāt.If

³³⁶Sūrah Al A‘rāf (7), ayah 55.

³³⁷ Sūrah Al A‘rāf (7), ayah 205.

³³⁸ Refer to the books *Fathul Bārī* II/326, and *Al Qaulul Mubīn* p. 305.

³³⁹ Refer to *Zādul Ma‘ād* I/357 taḥqīq Al Arna‘uṭ. *Majmū‘ Fatāwa*, Shaiḫ bin Bāz XI/167-168.

supposing that action was good, then we would have been informed of it, and the [°]ulamā[°] would have cited and conveyed that to us (ṣaḥīḥ narrations.^{Trans}).³⁴⁰

The [°]ulamā[°] have said: “Such actions are bid[°]ah”.³⁴¹

Shaking hands is recommended but there is no example of its having been established as obligatory after every obligatory ṣalāt, or after ṣalātSubḥ and ṣalāt[°]Āṣr; such actions are bid[°]ah.³⁴²

Wa’llāhu a’lam biṣ-Ṣawāb (And Allāh knows what is right).

DU[°]Ā[°] QUNŪT

31. DU[°]Ā[°] QUNŪT WITR.

٩٤ - اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ
تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا أَعْطَيْتَ، وَقِنِي شَرَّمَا قَضَيْتَ، فَإِنَّكَ تَقْضِي
وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، [وَلَا يَعِزُّ مَنْ عَادَيْتَ]،
تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ.

³⁴⁰*Tamāmul Kalām fī Bid‘iyyatil Muṣāfaḥah Ba‘das-Salām* – DR. Muḥammad Mūsā[°] Alū Naṣr.

³⁴¹*Al Qaulul Mubīn fī Akhtā‘il Muṣallīn* pp. 293-294 – Shaikh Maṣḥur Ḥasan Salman.

³⁴²*Al Qaulul Mubīn fī Akhtā‘il Muṣallīn* pp. 293-294 and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* I/53.

*“O Allāh, guide me with those whom You have guided, and strengthen me with those whom You have given strength. Take me to Your care with those whom You have taken to Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely, You command and are not commanded, and none whom You have committed to Your care shall be humiliated [and none whom You have taken as an enemy shall taste glory]. You are Blessed, Our Lord, and Exalted”.*³⁴³

Du[‘]ā[‘] qunūt witr is carried out before the rukū[‘] of the final raka[‘]āt from ṣalāt witr, based upon the ḥadīth of Ubayy bin Ka[‘]b رضي الله عنه: *“Indeed the Messenger of Allāh ﷺ carried out qunūt within ṣalāt witr before rukū[‘]”.*³⁴⁴

The ḥukm (legitimacy) of qunūt witr is sunnah, legislated to be carried out before rukū[‘] the year before, as in the ḥadīth of Ḥasan bin [‘]Alī رضي الله عنه, and this narration is ṣaḥīḥ from [‘]Abdullāh bin Mas[‘]ūd رضي الله عنه and [‘]Abdullāh bin [‘]Umar رضي الله عنه, and moreover it was narrated from the jumhūr of the Ṣaḥābat رضي الله عنهم, as in the narration from Ibrāhīm, from

³⁴³ Narrated by AbīDāwūd no. 1425, At-Tirmidhī no. 464, Ibnu Mājah no. 1178, An-Nasā’ī III/248 and Aḥmad I/199; 200, Al Baihaqī II/209, 497-498. Wherein the du[‘]ā[‘] within the brackets is according to the narration of Al Baihaqī. This ḥadīth is narrated from the ṣaḥābī Ḥasan bin [‘]Alī رضي الله عنه, *“The Messenger of Allāh ﷺ taught me a number of sentences that I read within ṣalāt witr...”* Refer *Ṣaḥīḥ at-Tirmidhī* I/144, *Ṣaḥīḥ Ibni Mājah* I/194, *Irwā’ul Gḥalīl*, by Shaikh al [‘]Albānī II/172 and *ṢaḥīḥKitāb al Adḥkār* I/176-177, no. 155/125. ḤadīthṢaḥīḥ.

³⁴⁴ Narrated by AbūDāwūd no. 1427, Ibnu Mājah no. 1182, and the sanad of this ḥadīth is ṣaḥīḥ (Refer to *Irwā’ul Gḥalīl*, I/167 ḥadīth no. 426 and *Ṣaḥīḥ Sunan Abī Dāwūd* no. 1266).

°Alqamah: “Indeed Ibnu Mas°ūd and the Şahābat of the Prophet ﷺ (carried out) qunūt within ṣalāt witr before rukū°”.³⁴⁵

From Ibrāhīm an-Nakha°i رحمه الله, who said: “°Abdullāh bin Mas°ūd ﷺ **never performed qunūt in ṣubḥ** the year before and **he performed qunūt in witr every night before rukū°**”.³⁴⁶

Abū Bakr Ibnu AbīShaibah said: “This is the athar (authority) that we hold to”.

Ishāq bin Rahawaih رحمه الله chose **qunūt (witr) to be carried out the year before**.³⁴⁷

Qunūt is also legitimate in the middle of Ramaḍān until the end of Ramaḍān based on the narration from a number of Şahābatﷺ and Tābi°īn.

From °Amr from Ḥasan, that °Umar ﷺ ordered Ubayy ﷺ to be the Imām (lead) ṣalāt (Tarāwīḥ) in the month of Ramaḍān, and he ordered Ubayy to carry out qunūt from the middle of Ramaḍān starting on the 16th night of Ramaḍān.³⁴⁸

³⁴⁵ Narrated by Ibnu AbīShaibah II/302 or II/202 no. 12, and said by Al-Ḥafīẓ within *Ad-Dirāyah*: “Its sanad is ḥasan”. Shaikh al °Albānī said: “Its sanad is jayyid (perfect) according to the requirements (conditions) of Muslim”. (*Irwā’ul Ḡhalīl* II/166).

³⁴⁶ Narrated by Ibnu ḤibbānShaibah II/305-306 or II/205, published by Dārul Fikr.

³⁴⁷ *Mukhtaṣar Qiyāmil Lail* p. 125, refer also to the book *Tarjīḥ fī Masā’iliṭ-Ṭaḥārah wa’š-Ṣalāh* by DR. Muḥammad bin°Umar Bazmul pp. 362-385 – published by Dārul Hijrah 1423 H/2003 M.

³⁴⁸ Narrated by Ibnu AbīShaibah II/205 no. 10.

Ma°mar said: “Indeed I carry out qunūt witr all year round, except from the beginning of Ramaḍān until its middle (then I don’t perform qunūt), and that is also carried out by Ḥasan al Baṣrī, who mentioned it from Qatādah and others”.³⁴⁹

Likewise also as narrated from Ibnu Sīrīn.³⁵⁰

Shaikh al °Albānī رحمه الله said: “It is also permissible to perform du°ā°qunūt after rukū° and added to with (a du°ā°) cursing the disbelievers, and then salawāt for the Prophet ﷺ and making du°ā° for the Muslim community in the middle of Ramaḍān, because of the dalīl from the Ṣaḥābat in the time of °Umar . There is an explanation at the end of the ḥadīth concerning the tarāwīḥ of the Ṣaḥābat, °Abdur-Raḥman bin °Abdul-Qārī said: “They (the Ṣaḥābat) were cursing the disbelievers from (in ṣalāt witr) the beginning of the middle of Ramaḍān:

٩٥ - اَللّٰهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ وَيُكَذِّبُوْنَ رُسُلَكَ
وَلَا يُؤْمِنُوْنَ بِوَعْدِكَ، وَخَالِفْ بَيْنَ كَلِمَتِهِمْ وَاَلْقِ فِيْ قُلُوْبِهِمُ الرُّعْبَ،
وَاَلْقِ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ اِلَهَ الْحَقِّ.

³⁴⁹Muṣannaf °Abdir-Razzaq III/120 with a ṣaḥīḥ sanad.

³⁵⁰Muṣannaf °Abdir-Razzaq III/120 with a ṣaḥīḥ sanad.

“O Allāh, fight those disbelievers who prevent ‘mankind’ from Your way, who lie about our Prophets and who disbelieve in Your promise. (O Allāh) make them at odds and destroy their unity, strike fear into their hearts, strike them with Your contempt and punishment. (O Allāh) the God of Truth”.

Then read salawāt upon the Prophet ﷺ, make du^{ʿāʾ} for the welfare of the Muslims, then ask for forgiveness for the believers.

After that read:

اللَّهُمَّ إِنَّا نَعْبُدُكَ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْشَى نَرْجُو رَحْمَتَكَ
رَبَّنَا وَنَخْشَى عَذَابَكَ الْجِدِّ إِنَّ عَذَابَكَ لِمَنْ عَادَيْتَ مُلْحَقٌ.

O Allāh, You alone do we worship and to You we pray and bow down prostrate. To You we hasten to worship and to serve. Our hope is for Your mercy our Lord and we fear Your harsh punishment. Verily Your punishment is for those who are Your enemies”.

Then make takbīr, and then carry out sujūd.³⁵¹

Or after reading:

³⁵¹ Narrated by Ibnu Khuzaimah II/155-156 no. 1100 and its sanad is ṣaḥīḥ.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ...

Then read:

٩٦ - اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَخْشَدُ،
نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ
إِنَّا نَسْتَغْفِرُكَ، وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْحَمْدَ، وَلَا نَكْفُرُكَ، وَنُؤْمِنُكَ،
وَنُخْضَعُ لَكَ، وَنَخْلَعُ مَنْ يَكْفُرُكَ.

*“O Allāh, You alone do we worship and to You we pray and bow down prostrate. To You we hasten to worship and to serve. Our hope is for Your mercy and we fear Your punishment. Surely, Your punishment of the disbelievers is at hand. O Allāh, we seek Your help and Your forgiveness, and we praise You beneficently. We do not deny You and we believe in You. We surrender to You and renounce whoever disbelieves in You”.*³⁵²

Du‘ā’ at the end of Ṣalātul Witr:³⁵³

³⁵² Narrated by Al Baihaqī within *As-Sunanul Kubra*, and its sanad according to Al Baihaqī is ṣaḥīḥ II/211. Shaiḫ al °Albānī within *Irwā’ul Ghālīl* II/170 says: “Its sanad is ṣaḥīḥ and mauqūf (‘stopped’) from °Umar ؓ. Refer to *Ṣaḥīḥ Kitāb al Adhkār* I/179.

³⁵³ Alī bin AbīṬalīb ؓ said: “The Prophet ﷺ read at the end of his witr: “اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ...” which means **the end of witr can be read before taslīm or after taslīm**”. (Refer to *Qiyāmu Ramadān* p. 32 by Shaiḫ al °Albānī).

٩٧- اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَا فَاتِكَ مِنْ عُقُوبَتِكَ،
وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى
نَفْسِكَ.

*“O Allāh, I seek refuge with Your Pleasure from Your anger. I seek refuge in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot count Your praises, You are as You have praised Yourself”.*³⁵⁴

٩٨- سُبْحَانَ الْمَلِكِ الْقُدُّسِ، سُبْحَانَ الْمَلِكِ الْقُدُّسِ، سُبْحَانَ الْمَلِكِ
الْقُدُّسِ.

“Glory is to the King, the Holy, Glory is to the King, the Holy, Glory is to the King, the Holy”. (The Prophet ﷺ raised his voice on the third time).³⁵⁵

³⁵⁴ Narrated by AbūDāwūd no. 1427, At-Tirmidhī no. 3566, Ibnu Mājah no. 1179, An-Nasā’ī III/249 and Aḥmad I/98, 118, 150. Refer to *Ṣaḥīḥ at-Tirmidhī* III/180, *Ṣaḥīḥ Ibni Mājah* I/194, *Irwā’ul Gḥalīl* II/175 and *Ṣaḥīḥ Kitāb al Adhkār* I/255-256, no. 246/184.

³⁵⁵ AbūDāwūd no. 1430, An-Nasā’ī III/245, and Aḥmad V/123, Ibnu Hibbān no. 667, Al Baghawī within *Sharḥus Sunnah* IV/98 no. 972, and Ibnus-Sunni no. 706 and this ḥadīth is ṣaḥīḥ (Refer to *Ṣaḥīḥ Kitāb al Adhkār* I/255 and *Zādul Mafīād* I/337).

32. QUNŪT NĀZĪLAH.

QunūtNāzīlah is a qunūtdu^{°ā°} performed when there is a calamity or disaster that has struck the Muslims, such as warfare, the killing of Muslims, or from attacks upon the Muslims. QunūtNāzīlah is to perform du^{°ā°} in order that there befalls benefit or victory upon the Mu[°]minūn (believers) and to perform du^{°ā°} in order that mishaps and defeat, devastation and destruction befall the disbelievers, the Mushrikīn and those who fight against the Muslims. The ḥukm (legitimacy) of Qunūt Nāzīlah is sunnah, carried out after the rukū[°] in the last raka[°]āt of the five obligatory acts of ṣalāt, and this matter was carried out by the a[°]imma (pl. of Imām) or the [°]Ūlīl [°]Amri (those [Muslims ^{Trans.}] in authority).

Imām at-Tirmidhī said: “Aḥmad (bin Ḥanbal) and Ishāq bin Rāhawaih have said: ‘there is no qunūt in ṣalātul Fajr (Ṣubḥ) except when there is (some form of) Nāzīlah (calamitous occurrence) that has befallen the Muslims. So whenever something has happened, let it be that the Imām (that is the Imām of the Muslims or the [°]Ūlīl [°]Amri) make du^{°ā°} for the victory of the Muslim armies’”.³⁵⁶

On the basis of a ḥadīth from Ibnu [°]Abbās رضي الله عنه, that the Messenger of Allāh ﷺ carried out qunūt for one month continuously during the ṣalawāt of Zuh[°]r, [°]Aṣr, Maghrib, [°]Ishā[°] and Ṣubḥ at the end of every ṣalāt, that is whenever he read: ‘Sami[°]a Allāhu liman

³⁵⁶*Tuhfatul [°]Aḥwadhī Sharḥ (Jāmi[°]) At-Tirmidhī* II/434.

Ḥamidah - سَمِعَ اللَّهُ مِنْ حَمْدِهِ in the final rakāʿāt, he ﷺ made the duʿāʾ for disaster upon them, a group consisting of people from the tribes of the Banī Sulaim, Riʿl, Dhakwān and ʿUṣaiyah. Whereby the people behind him ﷺ pronounced *Āmīn*.³⁵⁷

There are many aḥādīth concerning qunūt Nāzilah being carried out during the times of the five obligatory salawāt after the rukūʿ of the final rakāʿāt.

Imām an-Nawawī presented a chapter within *Sharḥ Muslim* from *Kitābul Masājīd*, chapter 54: *Istiḥbābul Qunūt fī Jamʿiṣ-Ṣalāt ʿidhā Nazalat bi'l Muslimīn Nāzilat* “The chapter pronounces qunūt to be sunnah at every time of ṣalāt (the five obligatory times) whenever a disaster befalls the Muslims”.³⁵⁸

Concerning the raising of the hands, there is proof in the form of ṣaḥīḥ aḥādīth, both concerning qunūt Nāzilah and qunūt Witr.

In regard to wiping the face after qunūt or duʿāʾ, there is not one single ṣaḥīḥ narration concerning this. Thus, this action is **bidʿah**.³⁵⁹

³⁵⁷ Narrated by AbūDāwūd no. 1443, Aḥmad I/301, Al Ḥākim I/225 and Al Baihaqī II/200 and 212, refer to *Irwāʾul Ḡhalīl* III/163.

³⁵⁸ Refer also to this matter in *Zādul Maʿād* I/272-273, *Nailul Auṭār* II/374-375, - muḥaqqaq (beyond doubt, established ^{Trans.}).

³⁵⁹ Refer to *Irwāʾul Ḡhalīl* II/181, *Ṣaḥīḥ Kitāb al Adhkār waḌaʿifuhu* pp. 960-962.

Imām Al Baihaqī also explains that there is not one single person from amongst the ‘ulamā’ of the Salaf who performed the wiping of the face after du‘ā’ qunūt within ṣalāt.³⁶⁰

Concerning the enunciation of Āmīn.

Based upon the ḥadīth of Ibnu ‘Abbās رضي الله عنه, the Ṣaḥābat رضي الله عنهم said *Āmīn* within the du‘ā’ of qunūt.

It is hoped that the du‘ā’ of qunūt is short, concise and not long, in the manner exemplified by the Messenger of Allāh ﷺ and his Ṣaḥābat رضي الله عنهم.

Regarding the du‘ā’ for qunūt within Ṣubḥ, its ḥadīth is **weak** and **may not be used**.³⁶¹ Within its sanad there is a weak narrator, that is Abū Ja‘far ar-Rāzī, his name was ‘Īsa’ bin Mahan and he was *sayyi’ ul ḥifẓi* (memory not good - سيء الحفظ).³⁶²

Moreover, qunūt (within) Ṣubḥ is ***muḥdath*** (**bid‘ah**) as in the question once asked by Abū Mālīk al Aṣḥja‘ī to his father, Ṭāriq bin Aṣḥyam al Aṣḥja‘ī رحمه الله, “Did the Messenger of Allāh ﷺ, Abū

³⁶⁰*Sunan al Baihaqī* II/212.

³⁶¹ Narrated by Imām al Baihaqī II/201, and Aḥmad III/162.

³⁶²*Silsilah al Aḥādīth aḍ-Ḍa‘īfah* no. 1238.

Bakr, °Umar, °Uthmān, and °Alīؓ ever perform qunūt in Ṣubḥ?”
He answered: “O my son (qunūt in Ṣubḥ) is *muḥdath* (**bid°ah**)”.³⁶³

33. DU°Ā° ṢALĀTUL ISTIKHĀRAH

Jābir bin °Abdillāh ؓ said: “The Messenger of Allāh ﷺ taught us Ṣalātul Istikhārah in order to decide upon (determine ^{Trans.}) everything, in the same manner as he ﷺ taught Al Qur°ān”. He ؓ said: “Whenever anyone of you has a plan to undertake something, let it be that he carry out ṣalātsunnah (Istikhārah) of two raka°āt, and then read this du°ā°:

٩٩ - اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَيُسَمَّى حَاجَتَهُ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِهِ وَآجِلِهِ - فَأَقْضُهُ لِي

³⁶³ Narrated by Aḥmad III/472, VI/394, At-Tirmidhī no. 402, An-Nasā°īII/204, Ibnu Mājah no. 1241, Al Baihaqī II/213 and others. At-Tirmidhī said: “Ḥadīthḥasan ṣaḥīḥ”. Refer also to *Zādul Ma°ād*VI/271 and *Irwā°ul Gḥalīl* II/182, *Fatāwa al Lajnah ad-Dā°imah* VII/45-46 no. 2222.

وَيَسِّرْهُ لِي تُبَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي
وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِهِ وَآجِلِهِ -

فَاصْرِفْهُ عَنِّي وَاصْرِفْني عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ.

*“O Allāh, I seek the counsel of Your Knowledge, and I seek the help of Your Omnipotence, and I beseech You for Your Magnificent Grace. Surely, You are Capable and I am not. You know and I know not, and You are the Knower of the unseen. O Allāh, if You know that this matter [then mention the thing to be decided] is good for me in my Deen (religion) and in my life and for my welfare in the life to come, - [or say: (the Prophet ﷺ said) ‘...in this life and the afterlife’] - then ordain it for me and make it easy for me, then bless me in it. And if You know that this matter is bad for me in my Deen and in my life and for my welfare in the life to come, - [or say: (the Prophet ﷺ said) ‘...in this life and the afterlife’] - then distance it from me, and distance me from it, and ordain for me what is good wherever it may be, and help me to be content with it”.*³⁶⁴

There will be no regret (remorse) for a person who performs Istikhārah to Al Khāliq and consult with the Muʾminīn as well as being careful in dealing with the matter (to hand ^{Trans.}). Allāh ﷻ decrees:

³⁶⁴ Narrated by Al Bukhārī nos. 1162, 6382 and 7390.

﴿...وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ...﴾

*...and ask (Allāh's) forgiveness for them; and consult them in the affairs (warfare, economics, politics, etc.). Then when you have taken a decision, put your trust in Allāh,..*³⁶⁵

Explanation concerning Ṣalātul Istikhārah:³⁶⁶

- By law (Ḥukm), ṢalātIstikhārah is sunnah.
- ṢalātIstikhārah may be undertaken at any time whatsoever, day or night, after obligatory ṣalāt or before it.
- The du^{ʿāʾ} for Istikhārah is carried out after ṣalātul Istikhārah.
- Any Sūrah may be recited after Sūrah Al Fātiḥah because there is no dalīl that establishes a particular Sūrah.
- There is no explanation that whenever a person has finished ṣalāt 'he' will dream, see something, or open their hearts.
- It is clear that Istikhārah is ʿibādah, and ʿibādah must be (performed with) ikhlāṣ and in accordance with the example of

³⁶⁵SūrahĀl ʿImrān (3), ayāh 159.

³⁶⁶ Refer to *Fiqhud-Duʿāʾ*, written by Shaikh Muṣṭafa al ʿAdawī pp. 165-171, 1st edition, 1422 H, Maktabah al Maurid, *ḤadīthṢalātul Istikhārah Riwāyatan wa Dirāyatan* – DR. ʿAṣim ʿAbdullāh al Qayyuti 1st edition, 1417 H – Al Jamiʿah al Islamiyyah – Madinah an-Nabawiyyah, *Al Qaulul Mubīn fī Akhtāʾil Muṣallīn* p. 394.

the Messenger of Allāh ﷺ; Istikhārah is also part of dhikr to Allāh, and dhikr to Allāh will make the heart calm.

- A Muslim must seek acquiescence through the qaḍā (foreordained) and qadar (predestination) of Allāh, and whatever ‘he’ acquires is in shā’ Allāh the best for ‘him’.
- What we must be careful of in Istikhārah is that which was carried out by the Messenger of Allāh ﷺ and his Ṣaḥābat. They are the best of ‘mankind’ and the most understanding of that meant by the Messenger of Allāh ﷺ.
- ṢalātIstikhārah suffices when carried out once according to required intention, and there is no example of it being repeated seven times.

DU‘Ā’ OF THE GROOM

34. DU‘Ā’ TO THE GROOM.

۱۰۰ — بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِيْخَيْرٍ.

*“May Allāh bless you, and shower His blessings upon you, and join you together in goodness”.*³⁶⁷

³⁶⁷ Narrated by AbūDāwūd no. 2130, At-Tirmidhī no. 1091, Aḥmad II/381, Ad-Dārimī II/134, Ibnu Mājah no. 1905, Al Ḥākim II/183, ṣaḥīḥ. Refer to *Ādābuz-Zifāf*, p. 175.

35. DU‘Ā’ OF THE GROOM TO HIS WIFE.

Whenever a person from amongst you marries a woman or buys a slave, let it be that he says:

١٠١ - اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

“O Allāh, I ask You for the goodness of her and the goodness upon which You have created her, and I seek refuge in You from the evil of her and from the evil upon which You have created her”.

Whenever buying a camel, then take hold of the top of the hump and say the same.³⁶⁸

36. DU‘Ā’ BEFORE INTERCOURSE.

١٠٢ - بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

³⁶⁸ Narrated by AbūDāwūd no. 2160, Ibnu Mājah no. 1918 and see Ṣaḥīḥ Ibni Mājah I/324 and *Ādābuz-Zifāfīs-Sunnah al Muṭahharah*p. 93 by Shaiḥh al °Albānī.

“With the Name of Allāh. O Allāh, keep the Devil away from us and keep the Devil away from that which You provide for us”.³⁶⁹

DU‘Ā’ FOR EATING

37. DU‘Ā’ BEFORE EATING.

Whenever a person from amongst you eats food, then let ‘him’ should read:

١٠٣ - بِسْمِ اللَّهِ.

“With (In) the name of Allāh”.

Whenever this is forgotten at the start then read:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ.

“With (In) the Name of Allāh, in the beginning and in the end”.

Or read:

³⁶⁹ Narrated by Al Bukhārī nos. 141, 3271, 5165, and 6388, and Muslim no. 1434, from Ibnu ‘Abbās رضي الله عنه. The Prophet ﷺ said: “Whenever destined to have children, then they will never be disturbed by Shaitān”.

بِسْمِ اللَّهِ أَوَّلِهِ وَآخِرِهِ.

“With (In) the name of Allāh, the beginning and the end”.

38. DU‘Ā’ AFTER EATING.

١٠٤ - الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ.

“Praise is to Allāh Who has given me this food and sustained me with it though I was unable to do it and powerless”.³⁷⁰

١٠٥ - الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ، وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا.

“All praise is to Allāh, praise in abundance, good and blessed. It cannot [be compensated for, nor can it] be left, nor can it be done without, our Lord”.³⁷¹

³⁷⁰ Narrated by AbūDāwūd no. 4023, At-Tirmidhī no. 3458, Ibnu Mājah no. 3285, Ibnus-Sunni no. 467, Aḥmad III/439 and Al Ḥākim I/507 and IV/192. *Ṣaḥīḥ at-Tirmidhī* III/159 no. 2751, *Irwāʿul Ghalīl* no. 1989.

³⁷¹ Narrated by Al Bukhārī no. 5458, AbūDāwūd no. 3849, Aḥmad V/252, 256, At-Tirmidhī no. 3456, Ibnus-Sunni within ‘*Amalul Yaum wa’l Lailah*’ nos. 468 and 484 and Al Baghawī within *Sharḥus-Sunnah* no. 2828 and others from the ṣaḥābīAbū Umāmah al Bāhilīؓ.

39. DU^{ʿĀ} FOR THE ONE WHO OFFERS YOU FOOD AND DRINK.

١٠٦ - اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي.

*“O Allāh, feed the one who has fed me and drink to the one who has given me drink”.*³⁷²

40. DU^{ʿĀ} OF A GUEST TO THE HOST WHO INVITES FOR FOOD.

١٠٧ - اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ.

*“O Allāh, bless them in what You have provided for them , and forgive them and have mercy on them”.*³⁷³

DU^{ʿĀ} CONNECTED TO FASTING

41. DU^{ʿĀ} FOR A PERSON AT THE TIME OF BREAKING FAST.

١٠٨ - ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ.

³⁷² Narrated by Muslim no. 2055 (174), and Aḥmad VI/2, 3, 4-5.

³⁷³ Narrated by Muslim no. 2042 (146), Abū Dāwūd no. 3729, At-Tirmidhī no. 3576 and others.

*“The thirst is gone, the veins are moistened and the reward is confirmed, if Allāh wills”.*³⁷⁴

42. DU‘Ā’ WHENEVER BREAKING FAST AT ANOTHER PERSONS HOUSE.

١٠٩ - أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

*“With you, those who are fasting have broken their fast, you have fed those who are righteous, and the angels recite their prayers upon you”.*³⁷⁵

(43.) DU‘Ā’ FOR A PERSON WHO HAS DONE GOOD TO YOU

١١٠ - جَزَاكَ اللَّهُ خَيْرًا.

³⁷⁴ Narrated by Aby Dāwūd no. 2357, Ad-Dāraqutnī III/401 no. 2247, Al Ḥākim I/422. Refer to *Irwāʿul Ḡhalīl* IV/39 no. 920, *Ṣaḥīḥ Abī Dāwūd* III/449 no. 2066, ḥasan.

³⁷⁵ Narrated by Abū Dāwūd no. 3854, An-Nasāʿī within *ʿAmalul Yaum waʿl Lailah* nos. 298, 299, Ibnu Sunni within *ʿAmalul Yaum waʿl Lailah* no. 482, Aḥmad III/138. This du‘ā’ may also be read when we have finished eating at the house of another person. Refer to *Ādābuz-Zifāf* pp. 170-171.

“May Allāh reward you with good”.³⁷⁶

DU‘Ā’ FOR TRAVELLING/JOURNEYING

44. DU‘Ā’ OF THE TRAVELLER TO THE PERSON REMAINING BEHIND.

١١١ – أَسْتَوِدُّكُمْ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ.

“I leave you in the care of Allāh, as nothing is lost that is in His care”.³⁷⁷

45. DU‘Ā’ OF A BELIEVER TO THE PERSON WHO IS TRAVELLING/JOURNEYING.

١١٢ – أَسْتَوِدُّعُ اللَّهُ دِيْنَكَ وَأَمَانَتَكَ وَخَوَاتِيْمَ عَمَلٍ.

³⁷⁶ Narrated by At-Tirmidhī no. 2035, An-Nasā’ī within ‘*Amalul Yaum wa’l Lailah*’ no. 180 and Ibnu Hibbān no. 3404. Refer to *Ṣaḥīḥ al Jāmi‘iṣ-Ṣaghīr* no. 6368 and *Ṣaḥīḥ at-Targhīb wa’t-Tarhīb* I/571 no. 969.

³⁷⁷ Narrated by Aḥmad II/403, Ibnu Mājah no. 2825, and Ṭabarānī within *Kitāb ad-Du‘ā’*.

This may also be read (أَسْتَوِدُّعُكَ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ). Refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah al Jāmi‘iṣ-Ṣaghīr* no. 958.

“I leave your Deen in the care of Allāh, as well as your safety, and the last of your deeds”.³⁷⁸

46. DU‘Ā’ FOR RIDING IN/ON A VEHICLE.

١١٣ - بِسْمِ اللَّهِ، الْحَمْدُ لِلَّهِ ﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ،
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ
لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

“With the Name of Allāh. Praise is to Allāh. Glory is to Him Who has provided this for us though we could never have had it by our efforts. Surely, unto our Lord we are returning. Praise is to Allāh. Praise is to Allāh. Praise is to Allāh. Allāh is the Most Great. Allāh is the Most Great. Allāh is the Most Great. Glory is to You. I have wronged my own soul. Forgive me, for surely none forgives sins but You”.³⁷⁹

³⁷⁸ Narrated by Aḥmad II/7, At-Tirmidhī no. 3443. Refer to Ṣaḥīḥ at-Tirmidhī III/155 no. 2738, from Ibnū ‘Umar ؓ.

³⁷⁹ Narrated by Abū Dāwūd no. 2602, At-Tirmidhī no. 3446, and refer to Ṣaḥīḥ Abī Dāwūd II/493 no. 2267 and Ṣaḥīḥ at-Tirmidhī III/156 no. 2742. (Āyāt from Al Qur’ān within du‘ā’ - Sūrah Az-Zukhruf (43), āyāt 13-14).

١١٤ - اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ ﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ، اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ، اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْاَهْلِ، اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْاَهْلِ.

āAllāh is the Most Great. Allah is the Most Great. Allah is the Most Great. Glory is to Him Who has provided this for us though we could never have had it by our efforts. Surely, unto our Lord we are returning. O Allāh, we ask You on this our journey for goodness and piety, and for works that are pleasing to You. O Allāh, lighten this journey for us and make its distance easy for us. O Allāh, You are our Companion on the road and the One in Whose care we leave our family. O Allāh, I seek refuge in You from this journey's hardships, and from the wicked sights in store and from finding our family and property in misfortune upon returning".

Upon returning, read the above **du^{ʿā}** with the following addition:

آيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

*“We return repentant to our Lord, worshipping our Lord, and praising our Lord”.*³⁸⁰

48. SUNNAH FOR THE TRAVELLER TO PERFORM TAKBĪR WHEN DESCENDING AND TASBĪH WHEN ASCENDING.

١١٥ — عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه: كُنَّا إِذَا صَعَدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا.

*From Jābir bin ‘Abdillāh رضي الله عنه: “While ascending, we would say: ‘Allāh is the Greatest’ and when descending, we would say: ‘How Perfect Allāh is’”.*³⁸¹

³⁸⁰ Narrated by Muslim no. 1342 from Ibnu ‘Umar رضي الله عنه.

³⁸¹ Narrated by Al Bukhārī in *Fathul Bārī* VI/135 no. 2993.

49. DU‘Ā’ OF TRAVELLER AS ṢUBḤ (DAWN) APPROACHES.

١١٦ - سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ، وَحُسْنِ بَلَائِهِ عَلَيْنَا رَبَّنَا صَاحِبِنَا،
وَأَفْضَلِ عَلَيْنَا عَائِذَا بِاللَّهِ مِنَ النَّارِ.

*“He Who listens has heard that we praise Allāh for the good things
He gives us. Our Lord, be with us and bestow Your favor upon us.
I seek the protection of Allāh from the Fire”.*³⁸²

50. DU‘Ā’ WHENEVER STOPPING OVER ON A JOURNEY.

١١٧ - أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّمَا خَلَقَ.

*“I seek refuge in the Perfect Words of Allah from the evil of what
He has created”.*³⁸³

51. DU‘Ā’ FOR ENTERING A TOWN OR CITY.

³⁸² Narrated by Muslim no. 2718, Sharah an-Nawawī XVII/39. Abū Dāwūd no. 5086, *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 2638.

³⁸³ Narrated by Muslim no. 2708 (53).

١١٨ - اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ. فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا، وَخَيْرَ مَا فِيهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا.

*“O Allāh, Lord of the seven heavens and all they overshadow, Lord of the seven worlds and all they uphold, Lord of the devils and all they lead astray, Lord of the winds and all they scatter. Then I ask You for the goodness of this town and for the goodness of its people, and for the goodness it contains. I seek refuge in You from its evil, from the evil of its people and from the evil it contains”.*³⁸⁴

DU‘Ā’ FOR ENTERING A MARKET (52.)

١١٩ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

³⁸⁴ Narrated by Al Hākim II/100, ṣaḥīḥ ḥadīth. Imām Adh-Dhahabī agrees with him. Ibnus-Sunni within ‘Amalul Yaum wa’l Lailah no. 524 and others from the ṣaḥābī Ṣuḥaib ؓ. According to Al Hoafīz Ibnu Hajar: “That ḥadīth is ḥasan”. Shaikh bin Bāz said: “That ḥadīth is also narrated by An-Nasā’ī with a ḥasan sanad”. Refer to Tuḥfatul Akhyār p. 37. Refer to Ṣaḥīḥ al Kalimiṭ-Ṭayyib no. 179, Silsilah al Aḥādīth aṣ-Ṣaḥīḥah no. 2759, and Ṣaḥīḥ al Adhkār no. 617/450, ṣaḥīḥ.

“None has the right to be worshipped but Allāh alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is living and does not die. In His Hand is all good, and He is Able to do all things”.³⁸⁵

DU^cĀ^o RELATED TO THE WIND, LIGHTNING AND RAIN

53. DU^cĀ^o WHENEVER THE WIND BLOWS STRONGLY.

١٢٠ - اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَیْرَهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا.

“O Allāh, I ask You for the good of it and seek refuge in You against its evil”.³⁸⁶

١٢١ - اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَیْرَهَا وَخَیْرَ مَا فِیْهَا وَخَیْرَ مَا اُرْسِلَتْ بِهٖ
وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِیْهَا وَشَرِّ مَا اُرْسِلَتْ بِهٖ.

³⁸⁵ Narrated by At-Tirmidhī no. 3429, Al Ḥākim I/538, ḥasan. *Ṣaḥīḥ at-Tirmidhī* III/152 no. 2726. Refer to the takhrīj (derivation, exegesis) of this ḥadīth within *Ṣaḥīḥ al Wābiliṣ Ṣayyib* pp. 250-255.

³⁸⁶ Its enunciation, the Prophet ﷺ said: “Wind is amongst the mercies of Allāh which comes bearing mercy and occasionally bearing punishment. If you all see stormy wind, do not swear at it, but the goodness of it from Allāh and the protection of Allāh from its evil”. Narrated by Abū Dāwūd no. 5097, Ibnu Mājah no. 3727, refer to *Ṣaḥīḥ al Adhkār* no. 521/381.

*O Allāh, I ask You for the good of it, for the good of what it contains, and for the good of what is sent with it. I seek refuge in You from the evil of it, from the evil of what it contains, and from the evil that is sent with it”.*³⁸⁷

54. DU‘Ā’ REQUESTING RAIN.

١٢٢ — اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيثًا مَّرِيئًا، نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ
آجِلٍ.

*“O Allāh, shower upon us abundant rain, beneficial not harmful, swiftly and not delayed”.*³⁸⁸

١٢٣ — اَللّٰهُمَّ اَغْنِنَا، اَللّٰهُمَّ اَغْنِنَا، اَللّٰهُمَّ اَغْنِنَا.

*“O Allāh, send us rain. O Allāh, send us rain. O Allāh, send us rain”.*³⁸⁹

³⁸⁷ Narrated by Muslim no. 899 (15) and At-Tirmidhī no. 3449 from ‘Ā’ isḥah ٩ .

³⁸⁸ Narrated by Abū Dāwūd no. 1169, declared ṣaḥīḥ by Al ‘Albānī within Ṣaḥīḥ Abī Dāwūd I/216. Within another narration that the Prophet ﷺ raise both his hands when asking for rain, and their raising did not exceed his head (narrated by Abū Dāwūd no. 1168) to the point where both his armpits and the palms of his hands were facing the earth, (narrated by Abū Dāwūd no. 1171), refer also to Ṣaḥīḥ al Bukhārī nos. 1030, 1031, and Ṣaḥīḥ Muslim nos. 895, 896.

³⁸⁹ Narrated by Al Bukhārī no. 1014 and Muslim no. 897 (8) from Anas bin Mālik ؓ.

55. DHIKR WHEN HEARING A THUNDERSTORM.

١٢٤ – سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

*“Glory is to Him Whom thunder and angels glorify due to fear of Him”.*³⁹⁰

56. DU‘Ā° WHENEVER RAIN FALLS.

١٢٥ – اَللّٰهُمَّ صَيِّبًا نَافِعًا.

*“O Allāh, (bring) beneficial rain clouds”.*³⁹¹

57. DHIKR AFTER THE FALL OF RAIN.

١٢٦ – مُطَرِّنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.

*“It has rained by the bounty of Allāh and His mercy”.*³⁹²

³⁹⁰ *Al Muwaṭṭa‘* II/992, Al Bukhārī within *Al Adabul Mufrad* no. 723, *Ṣaḥīḥ al Adabul Mufrad* no. 556, Al Baihaqī III/362/ Refer also to *Al Kalimuṭ-Ṭayyib* no. 157. Shaikh al °Albānī said: “The above ḥadīth is mauqūf with a ṣaḥīḥ sanad”, from °Abdullāh bin Az-Zubair.

³⁹¹ Narrated by Al Bukhārī no. 1032/Faḥḥul Bārī II/518.

³⁹² Narrated by Al Bukhārī nos. 846, 1038, and Muslim no. 71. It is not permitted to attribute rain/rainfall to stars, because the arrival of rain is caused by the mercy of Allāh ﷻ, and not because of stars. A person or persons who attribute rain/rainfall to stars, then ‘he/they’ are disbelievers towards Allāh.

58. DU‘Ā’ FOR WITHHOLDING RAIN (SHIFT TO ANOTHER LOCATION).

١٢٧ – اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظُّرَابِ، وَبُطُونِ الْأُودِيَةِ وَمَنَابِتِ الشَّجَرِ.

*“O Allāh, let it pass us and not fall upon us, but upon the hills and mountains, and the center of the valleys, and upon the forested lands”.*³⁹³

**DU‘Ā’ UPON SIGHTING THE NEW MOON
(BEGINNING OF THE HIJRI MOON) (59.)**

١٢٨ – اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالتَّوْفِيقِ لِمَا تُحِبُّ رَبُّنَا وَيَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ.

*“Allāh is the Most Great. O Allāh, bring us the new moon with security and faith, with peace and in Islām, and in harmony with what our Lord loves and what pleases Him. Our Lord and your Lord is Allāh”.*³⁹⁴

³⁹³ Narrated by Al Bukhārī nos. 1013, 1014, Muslim no. 897 from Anas bin Mālik ؓ.

³⁹⁴ Narrated by Ad-Dārimī II/3-4, Ibnu Hibbān no. 2374, and this enunciation is that of Ad-Dārimī from Ibnu ‘Umar ؓ. Refer to *Ṣaḥīḥ al Kalimīṭ-Ṭayyib* no. 162. Also narrated more briefly by At-

DU‘Ā’ UPON SEEING EARLY FRUIT³⁹⁵ 60.

١٢٩ — اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَ بَارِكْ لَنَا فِي مَدِيْنَتِنَا وَ بَارِكْ لَنَا فِي صَاعِنَا وَ بَارِكْ لَنَا فِي مُدَّنَا.

*“O Allāh, bless our fruit for us, bless our town for us, bless our sā‘ for us and bless our mudd³⁹⁶ for us”.*³⁹⁷

DU‘Ā’ IF SOMETHING DISLIKED OCCURS

61. READING WHENEVER SOMETHING OCCURS THAT IS NOT DESIRED.

١٣٠ — قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ.

*“It is the Decree of Allāh and He does whatever He wills”.*³⁹⁸

Tirmidhī no. 3451, Aḥmad I/162, and Al Ḥākim IV/285, from Ṭalḥah bin ‘Ubadillāh ؓ. Refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 1816.

³⁹⁵ Beginning to blossom.

³⁹⁶ A measure of a handfuls.

³⁹⁷ Narrated by Muslim no. 1373.

³⁹⁸ The Prophet ﷺ said: “The strong believer is better and more beloved to Allāh than the weak believer although there is good in each. Desire that which will bring you benefit, and seek help from Allāh and do not give way to incapacity. If something happens to you, do not say, ‘If only I had done such-and-

The following may also be said:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ.

“Allāh has already decreed it and He does whatever He wills”.

62. DU‘Ā’ WHENEVER SEEING A PERSON EXPERIENCING A TRIAL.

١٣١ — الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ

خَلَقَ تَفْضِيلًا.

*“Praise is to Allāh Who has spared me what He has afflicted you with, and preferred me greatly above much of what He has created”.*³⁹⁹

DU‘Ā’ CONNECTED TO A FUNERAL

such’. Rather say, ‘The decree of Allāh. He does what He will’. Otherwise you will open yourself up to the action of Shaitān”. Narrated by Muslim no. 2664 (34).

³⁹⁹ “So, he will not be affected by that disaster”. Narrated by At-Tirmidhī no. 3431, Ibnu Mājah no. 3892 and refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 602.

**63. ADDRESSING A PERSON WHO WILL LEAVE THIS WORLD
WITH THE KALIMAT *LĀ ILĀHA ILLALLĀH*.⁴⁰⁰**

١٣٢ — مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

*“Whomsoever’s last words are ‘Lā Ilāha Illallāh’ (There is no ilāh except Allāh), will enter Paradise”.*⁴⁰¹

The Prophet ﷺ said: “Give *talqīn* (instruction) to the person who will die from amongst you with (by means of) ‘*Lā Ilāha Illallāh*’”.⁴⁰² The Prophet ﷺ said: “Whoever’s last words, when he will die are ‘*Lā Ilāha Illallāh*’, then he enters Paradise some time later, despite having experienced the possible befalling of disaster before that”.⁴⁰³

⁴⁰⁰ A person who will die is taught (لَا إِلَهَ إِلَّا اللَّهُ), and taught nothing else and there is no sunnah for the reading of Sūrah Yā-Sīn or some other Sūrah upon/over the person who will die/has already died. The ḥadīth which states: “Read Yā-Sīn upon/over the person who will die”, is narrated by Aḥmad V/26-27, Ibnu Mājah no. 1448, Al Ḥākim I/565, Al Baihaqī III/383 and others. This ḥadīth is **ḍa‘īf** (**weak**) because within its sanad is a narrator who is majhūl (unknown) and iḍṭirāb (speculative, shaky).

Imām An-Nawawī within his book *Kitāb al Adhḳār* states that this ḥadīth is **weak**, within it are two narrators who are majhūl (unknown). Refer to *Aḥkām al Janā‘iz* pp. 20 and 307, *Ṣaḥīḥ al Adhḳār wa Ḍa‘īfuhu* I/388-389 no. 430/123.

⁴⁰¹ Narrated by Abū Dāwūd no. 3116, Aḥmad and Al Ḥākim from the ṣaḥābī Mu‘ādh and refer to *Ṣaḥīḥ al Jāmi‘* no. 6479.

⁴⁰² Narrated by Muslim no. 916, Abū Dāwūd no. 3117, At-Tirmidhī no. 976, An-Nasā‘ī IV/5, Ibnu Mājah no. 1445.

⁴⁰³ Narrated by Ibnu Ḥibbān no. 719, *Ṣaḥīḥ Mawaridiz-Zam‘ān* no. 595. Refer to *Aḥkām al Janā‘iz* p. 19, published by Maktabah al Ma‘arif, 1412 H. *Irwā‘ul Ghalīl* III/150.

The Prophet ﷺ said: “Whoever dies in the state of knowing (acknowledging) that there is no ilāh that has the right to be worshipped except Allāh, then he will enter Paradise”.⁴⁰⁴

The Prophet ﷺ said: “Whoever dies in the state of not associating Allāh with anything whatsoever, will enter Paradise. And whoever dies whilst in a state of associating partners with Allāh will enter Hell”.⁴⁰⁵

64. DU‘Ā’ FOR A PERSON UPON WHOM TRAGEDY HAS FALLEN.

١٣٣ — إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

*“We are from Allāh and unto Him we return. O Allāh take me out of my plight and bring to me after it something better”.*⁴⁰⁶

65. DU‘Ā’ WHEN CLOSING THE EYES OF THE DEAD.

⁴⁰⁴ Narrated by Muslim no. 26 (43).

⁴⁰⁵ Narrated by Muslim no. 93 (151).

⁴⁰⁶ Narrated by Muslim no. 918.

١٣٤ - اَللّٰهُمَّ اغْفِرْ لِفُلَانٍ (بِاسْمِهِ) وَاَرْفَعْ دَرَجَتَهُ فِي الْمَهْدِيّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِيْنَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِيْنَ، وَاَفْسَحْ لَهُ فِي قَبْرِهٖ وَنَوِّرْ لَهُ فِيْهِ.

*O Allāh, forgive [state the name of the person] and elevate his station among those who are guided. Send him along the path of those who came before, and forgive us and him, O Lord of the worlds. Enlarge for him his grave and shed light upon him in it”.*⁴⁰⁷

66. DU‘Ā’ WITHIN THE ṢALĀT FOR THE DEAD.

١٣٥ - اَللّٰهُمَّ اغْفِرْ لَهُ وَاَرْحَمْهُ وَعَافِهِ وَاَعْفُ عَنْهُ، وَاَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالْبَرْدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَاَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَاَهْلًا خَيْرًا مِنْ اَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَاَدْخِلْهُ الْجَنَّةَ، وَاَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.

⁴⁰⁷ Narrated by Muslim no. 920, from Ummu Salamah ؓ.

*“O Allāh, forgive him and have mercy on him and give him strength and pardon him. Be generous to him and cause his entrance to be wide and wash him with water and snow and hail. Cleanse him of his transgressions as white cloth is cleansed of stains. Give him an abode better than his home, and a family better than his family and a wife better than his wife. Take him into Paradise and protect him from the punishment of the grave and from the punishment of Hell-fire”.*⁴⁰⁸

١٣٦ - اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا
وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا ، فَأَحْيِهِ عَلَى الْإِسْلَامِ ، وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَضِلَّنَا بَعْدَهُ.

*“O Allāh forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allāh, whomever you give life from among us give him life in Islam, and whomever you take away from us take him away in Faith. O Allāh, do not forbid us their reward and do not send us astray after them”.*⁴⁰⁹

⁴⁰⁸ Narrated by Muslim no. 963, An-Nasāʿī IV/73-74, Aḥmad VI/23 and Ibnu Mājah no. 1500, from ʿAuf bin Mālik ؓ.

⁴⁰⁹ Narrated by Ibnu Mājah no. 1498, Aḥmad II/368, and refer to *Ṣaḥīḥ Ibni Mājah* I/251 no. 1498 and Aṭ-Ṭabarānī.

١٣٧ - اللَّهُمَّ عَبْدُكَ ، وَابْنُ أَمَتِكَ ، اِحْتَاجُ إِلَى رَحْمَتِكَ وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ ، فَإِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ.

*“O Allah, Your male slave and the child of Your female slave is in need of Your mercy, and You are not in need of his torment. If he was pious then increase his rewards and if he was a transgressor then pardon him”.*⁴¹⁰

67. DU‘Ā’ FOR THE FUNERAL OF A SMALL CHILD.

١٣٨ - اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْبَرِّ.

*“O Allāh, protect him from the punishment of the grave”.*⁴¹¹

١٣٩ - اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلَفًا وَأَجْرًا.

⁴¹⁰ Narrated by Al Hākim I/359. The mentioned ḥadīth is ṣaḥīḥ. Adh-Dhahabī agreed with it. Refer to *Aḥkām al Janā’iz* by Shaikh al ‘Albānī p. 159.

⁴¹¹ Narrated by Mālik/*Al Muwaṭṭa’* I/198 no. 18, Ibnu Abī Shaibah within *Al Muṣannaf* III/217, and Al Baihaqī IV/9. Shu‘aib al Arna’ūṭ states, within his taḥqīq of *Sharḥ al Sunnah*, the work of Al Baghawī V/357, that the sanad of the ḥadīth is ṣaḥīḥ.

“O Allāh, make him for us a precursor, a forerunner and a cause of reward”.⁴¹²

68. DU‘Ā’ OF TA‘ĀZIY (CONDOLENCES).

١٤٠ - إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى،
فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

“Surely, Allāh takes what is His, and what He gives is His, and to all things He has appointed a time ... so have patience and be rewarded”.⁴¹³

69. DU‘Ā’ WHEN PLACING THE DEAD IN THE GRAVE.

١٤١ - بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ.

“With the Name of Allāh and according to the Sunnah of the Messenger of Allāh”.⁴¹⁴

⁴¹² Narrated by Al Baghawī within *Sharḥus Sunnah* V/357, °Abdur-Razzaq no. 6588 and Al Bukhārī narrated that that ḥadīth is mu‘allaq (suspended) within *Kitāb al Janā’iz* chapter 65: “Read *Fātiḥatul Kitāb* at the funeral” II/113.

⁴¹³ Narrated by Al Bukhārī no. 1284, Muslim no. 923.

⁴¹⁴ Narrated by Abū Dāwūd no. 3213, and others with a ṣaḥīḥ sanad. Aḥmad nos. 4812, 4990 and narrated as follows: “*Bismillāhi wa ‘alā millāti Rasūlillāh*”, and its sanad is ṣaḥīḥ.

70. DU‘Ā’ AFTER BURYING THE DEAD.

١٤٢ - اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ثَبِّتْهُ.

“O Allāh, forgive him. O Allāh, strengthen him”.⁴¹⁵

71. DU‘Ā’ WHEN VISITING THE GRAVE.

١٤٢ - السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ أَوْ الْمُسْلِمِينَ، وَإِنَّا
إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

“Peace be upon you, people of this abode, from among the believers and those who are Muslims, and we, by the Will of Allāh, shall be joining you. I ask Allāh to grant us and you strength”.⁴¹⁶

DU‘Ā’ FOR PROTECTION FROM DISASTER AND CALAMITY

⁴¹⁵ Whenever the Prophet ﷺ was finished burying a corpse, he stood above it and said: “Ask for forgiveness from Allāh for your brother, and beseech that he is strong (when being asked by the angels), indeed now he is being asked”. Narrated by Abū Dāwūd no. 3221 and Al Ḥākim I/370, and it was pronounced ṣaḥīḥ and agreed to by Adh-Dhahabī.

⁴¹⁶ Narrated by Muslim no. 975 and Ibnu Mājah no. 1547 from Buraidah ؓ. The enunciation of the above ḥadīth is from Ibnu Mājah. Narrated also by Muslim with an addition from ‘Ā’ishah ؓ.

**72. PROTECTION FROM VARIOUS DIFFICULTIES, TORMENTS
AND LOSS OF BLESSINGS.**

١٤٤ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ ، وَتَحَوُّلِ عَافِيَتِكَ ،
وَفَجْأَةِ نَقْمَتِكَ ، وَجَمِيعِ سَخَطِكَ.

*“O Allāh, I seek protection from You from the loss of Your blessing,
the change of Your safety, from Your anger that comes all of a
sudden and Your fury”.*⁴¹⁷

١٤٥ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ ، وَالْقِلَّةِ ، وَالذَّلَّةِ ، وَأَعُوذُ بِكَ
مِنْ أَنْ أَظْلِمَ ، أَوْ أُظْلَمَ.

*“O Allāh, indeed I seek Your protection from disbelief, inadequacy,
contempt, and I seek protection from You from being tyrannical or
being tyrannized”.*⁴¹⁸

١٤٦ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ ، فَإِنَّهُ يَنْسُ الضَّجِيعُ ، وَأَعُوذُ
بِكَ مِنَ الْخِيَانَةِ ، فَإِنَّهَا يَنْسُ الْبِطَانَةُ.

⁴¹⁷ Narrated by Muslim no. 2739 (96) and Abū Dāwūd no. 1545.

⁴¹⁸ Narrated by An-Nasāʾī and Abū Dāwūd no. 1544 and refer to *Ṣaḥīḥ an-Nasāʾī* III/1111 no. 5046.

*“O Allāh, I seek Your protection against hunger because it is a bad companion and I seek Your protection against dishonesty because it is the worst habit”.*⁴¹⁹

73. DU‘Ā’ FOR SALVATION FROM DISASTER AND CONTEMPT.

١٤٧ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ.

*“O Allāh, indeed I seek Your protection from the difficulties of disaster, contempt, the evil of foreordainment and happiness and gloating of the enemy”.*⁴²⁰

74. DU‘Ā’ FOR PROTECTION FROM DESTRUCTION AND ANNIHILATION.

⁴¹⁹ Narrated by Abū Dāwūd no. 1547, An-Nasā’ī VIII/263, as well as Ibnu Mājah no. 3354. Refer to Ṣaḥīḥ an-Nasā’ī (III/1112) no. 5051.

⁴²⁰ Narrated by Al Bukhārī no. 6347 and Muslim no. 2707 with the enunciation:

كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ.

“The Messenger of Allāh ﷺ sought protection from the difficulties of disaster, contempt, the evil of foreordainment and happiness and gloating of the enemy”.

١٤٨ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرَدِّي، وَالْهَدْمِ ، وَالْعَرَقِ ، وَالْحَرِيقِ ،
وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ
فِي سَبِيلِكَ مُذْبِرًا ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا.

*“O Allāh, indeed I seek protection from You from devastation (downfall), destruction (striking down of something), drowning, burning and I seek Your protection from possession by Shaiṭān at the time of death, and I seek Your protection from death within a state of being stung”.*⁴²¹

DU‘Ā’ FOR PROTECTION FROM EVIL MATTERS

75. PROTECTION FROM FITNAH AND VARIOUS EVILS.

١٤٩ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ،
وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغِنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ الثَّلْجِ وَالْبَرْدِ،

⁴²¹ Narrated by An-Nasāʾī VIII/282 and Abū Dāwūd no. 1552. *Ṣaḥīḥ an-Nasāʾī* III/1123 no. 5104, and this enunciation is that of An-Nasāʾī.

وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ
بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْمَأْثَمِ، وَالْمَغْرَمِ.

*“O Allāh, indeed I seek refuge with You from the affliction of the Fire, the punishment of the Fire, the affliction of the grave, the punishment of the grave, and the evil of the affliction of wealth and the evil of the affliction of poverty. O Allāh! I seek refuge with You from the evil of the affliction of Al Masīḥ ad-Dajjāl. O Allāh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allāh! I seek refuge with You from laziness, and sin, and the suffering of loss”.*⁴²²

١٥٠ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ
بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ
الْقَبْرِ.

⁴²² Narrated by Al Bukhārī no. 6377/*Fathul Bārī* XI/181-182 and Muslim no. 589 (129). From
°Āʿishah ۝.

*“O Allāh, I take refuge in You from cowardice and refuge from miserliness, and I take refuge in You lest I be returned to the worst of lives, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave”.*⁴²³

١٥١ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ،
وَالْهَرَمِ، وَالْقَسْوَةِ، وَالْعَفْلَةِ، وَالْعِيْلَةِ، وَالذُّلَّةِ، وَالْمَسْكِنَةِ، وَأَعُوذُ بِكَ مِنَ
الْفَقْرِ، وَالْكُفْرِ، وَالْفُسُوقِ، وَالشَّقَاقِ، وَالنَّفَاقِ، وَالسُّمْعَةِ، وَالرِّيَاءِ،
وَأَعُوذُ بِكَ مِنَ الصَّمَمِ، وَالْبَكَمِ، وَالْجُنُونِ، وَالْجَذَامِ، وَالْبَرَصِ، وَسَيِّئِ
الْأَسْقَامِ.

“O Allāh, I take refuge in You from weakness, laziness, cowardice, miserliness, hard-heartedness, negligence, over dependence, contempt and shame. And I seek refuge in You from poverty, disbelief, tyranny (immorality), discord, hypocrisy, reputation (practice in order to hear people speaking of oneself), opinion (practice in order to be seen by people) and I seek refuge in You

⁴²³ Narrated by Al Bukhārī within *Al Fath* XI/181 no. 6374. This **du‘ā** may be read before or after the taslīm of obligatory ṣalāt. Al Bukhārī no. 2822, refer also to *Bulūghul Marām* no. 342.

*from deafness, dumbness, insanity, leprosy, blemishes and ugliness of various kinds of illness”.*⁴²⁴

١٥٢ - اللَّهُمَّ قِنِي شَرَّ نَفْسِي، وَاعْزِمْ لِي عَلَى رُشْدِ أَمْرِي، اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَخْطَأْتُ وَمَا عَمَدْتُ، وَمَا عَلِمْتُ وَمَا جَهِلْتُ.

*“O Allāh, protect me from the evil of myself and strengthen me in the best of my endeavors. O Allāh, bestow forgiveness on me for all of that which I conceal and that which I reveal, on that which I intend and that which I do not, that which I acknowledge and that which I do not acknowledge”.*⁴²⁵

١٥٣ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

“O Allāh, indeed I seek refuge in You from weakness and laziness, cowardice, senility and miserliness, and I seek refuge in You from

⁴²⁴ Narrated by Al Ḥākim I/530 and Ibnu Ḥibbān no. 2466 - *Mawāʿiriduz-Zāmʿān*. From Anas ؓ, refer to *Ṣaḥīḥul Jāmiʿ* (1285) and *Irwāʿul Gḥalīl* III/357 and pronounced ṣaḥīḥ by Al Ḥākim and agreed to by Adh-Dhahabī.

⁴²⁵ Narrated by Al Ḥākim I/510, pronounced ṣaḥīḥ and agreed to by Adh-Dhahabī. Also from Aḥmad IV/444, with a ṣaḥīḥ sanad. Imām Ḥaiṯhamī said: “Its rijāl (narrators) are ṣaḥīḥ”. (*Majmaʿuz-Zawāʿid* X/181). Refer to Musnad al Imām Aḥmad XV/94 no. 19877.

*the punishment of the grave as well as the affliction of life and death”.*⁴²⁶

76. PROTECTION FROM EVIL DEEDS.

١٥٤ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَ مِنْ شَرِّ بَصَرِي، وَ مِنْ شَرِّ لِسَانِي، وَ مِنْ شَرِّ قَلْبِي، وَ مِنْ شَرِّ مَنِيِّي.

*“O Allāh, indeed I seek refuge in You from the evil of my listening, the evil of my seeing, the evil of my tongue, the evil of my heart and the evil of my sperm”.*⁴²⁷

١٥٥ - اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ ، وَالْأَهْوَاءِ ، وَالْأَعْمَالِ وَالْأَذْوَاءِ.

*“O Allāh, make me avoid the various acts of immorality, the desires, the deeds, and all forms of sickness”.*⁴²⁸

⁴²⁶ Narrated by Al Bukhārī nos. 2823, 6367 and Muslim no. 2706 from Anas ؓ.

⁴²⁷ Narrated by Abū Dāwūd no. 1551, At-Tirmidhī no. 3492, An-Nasāʾī VIII/259-260 and others. And refer also to *Ṣaḥīḥ at-Tirmidhī* III/166 and *Ṣaḥīḥun Nasāʾī* III/1108.

⁴²⁸ Narrated by Al Ḥākim I/532 and he stated: “The stated ḥadīth is ṣaḥīḥ in accordance with the prerequisites of Muslim”. Pronounced ṣaḥīḥ and agreed to by Adh-Dhahabī. Refer to: *Ṣaḥīḥ al Adhkār* 1187/938.

١٥٦ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَلِمْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْلَمْ.

*“O Allāh, indeed I seek refuge in You from the evil that I contrive and from the evil that I have not yet contrived”.*⁴²⁹

77. PROTECTION FROM AILMENTS OF VARIOUS ILLNESSES.

١٥٧ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ.

*“O Allāh, I seek Your protection from blemishes, insanity, leprosy and from the ailments of all kinds of illnesses”.*⁴³⁰

78. PROTECTION FROM THE FITNAH OF DAJJĀL.

١٥٨ - مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ.

⁴²⁹ Narrated by Muslim no. 2716 and others.

⁴³⁰ Narrated by Abū Dāwūd no. 1554, An-Nasāʾī VIII/270, Aḥmad III/192 and refer also to the book *Ṣaḥīḥ an-Nasāʾī* III/1116.

*“Whoever memorizes ten āyāt from the start of Sūrah Al Kahf, then ‘he’ is protected from (the perturbations of) Ad-Dajjāl”.*⁴³¹

Likewise also when asking the forgiveness of Allāh from the fitnah of Dajjāl after the final tashahhud from each salām.⁴³²

DU‘Ā’ FOR BENEFICENCE AND SALVATION IN THE WORLD AND THE HEREAFTER

79. DU‘Ā’ FOR SALVATION.

١٥٩ - اَللّٰهُمَّ اغْفِرْ لِيْ، وَاهْدِنِيْ، وَارْزُقْنِيْ، وَعَافِنِيْ، اَعُوْذُ بِاللّٰهِ مِنْ ضِيْقِ
الْمَقَامِ يَوْمَ الْقِيَامَةِ.

*“O Allāh, forgive me, bestow guidance upon me, bless me with prosperity, bestow benefit upon me, I seek refuge in Allāh from the narrowness of a place of standing on the Day of Judgement later”.*⁴³³

⁴³¹ Narrated by Muslim no. 809, Al Baihaqī III/249 and Al Ḥākim II/368.

⁴³² Narrated by Al Buḥārī no. 1377 and Muslim no. 588.

⁴³³ Narrated by An-nasa’i III/209, Ibnu Mājah no. 1356 and others. Refer to the book *Ṣaḥīḥ Sunan an-Nasā’i* I/356. And also to the book *Ṣaḥīḥ Ibni Mājah*.

**80. DU‘Ā’ TO OBTAIN GOODNESS IN THE WORLD AND IN THE
HEREAFTER.**

١٦٠ - اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ.

*“O Allāh, indeed I beseech You soundness in the world and in the Hereafter”.*⁴³⁴

١٦١ - اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ ، وَأَعُوذُ بِكَ مِنَ النَّارِ.

*“O Allāh, I beseech You to enter me into Paradise and I seek Your protection from the punishment of Hell”.*⁴³⁵

١٦٢ - اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ.

⁴³⁴ Narrated by At-Tirmidhī no. 3594, *Ṣaḥīḥ at-Tirmidhī* III/185 no. 2843 and also others and its enunciation is as follows:

سَلُوا اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ.

“Beseech Allāh for salvation in the world and in the Hereafter”. And within one enunciation:

سَلُوا اللَّهَ الْعَمُوَ وَالْعَافِيَةَ، فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ.

“Beseech Allāh for forgiveness and salvation, because nothing granted to a person after certainty in faith is better than protection from harm”. Refer to *Ṣaḥīḥ at-Tirmidhī* III/180 no. 2821, III/185, III/170 no. 2790 and that ḥadīth has a number of shāhid (witnesses). Refer within *Musnad al Imām Aḥmad* to the taḥqīq of Aḥmad Shakir (I/156-157).

⁴³⁵ Narrated by Abū Dāwūd no. 792, Ibnu Mājah no. 910, Ibnu Khuzaimah no. 725, and pronounced ṣaḥīḥ by Ibnu Khuzaimah, Imām An-Nawawī and Shaikh al °Albānī.

“O Allāh, bestow goodness on us in the world and goodness in the Hereafter, as well as protecting us from the punishment of Hell”.

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81. DU‘Ā’ FOR GOODNESS FOR ONESELF.

١٦٣ - اَللّٰهُمَّ اغْفِرْ لِيْ، وَارْحَمْنِيْ، وَاهْدِنِيْ، وَعَافِنِيْ، وَارْزُقْنِيْ.

*“O Allāh, forgive me, pity me, bestow guidance on me, flood me with prosperity, as well as bless me with fortune”.*⁴³⁷

82. DU‘Ā’ PLEADING FOR CORRECT MANAGEMENT OF AFFAIRS IN THE WORLD AND THE HEREAFTER.

⁴³⁶ Narrated by Al Bukhārī no. 6389 and Muslim no. 2690.

⁴³⁷ Narrated by Muslim no. 2696 and 2697, Ibnu Mājah no. 3845, Aḥmad III/472 and VI 394 which state:

فَإِنَّ هَؤُلَاءِ يَجْمَعُونَ لَكَ دُنْيَاكَ وَآخِرَتَكَ.

“Indeed all of that is accumulated for you in the world and the Hereafter”.

(Refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 1318).

And within Sunan Abī Dāwūd no. 832, he states: “After a Bedouin turned, the Prophet ﷺ said:

لَقَدْ مَلَأْتَهُ مِنَ الْخَيْرِ.

“Both hands are full with goodness”.

١٦٤ - اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

*“O Allāh, set aright my religious life which is a safeguard in all my affairs, set aright my wordly life which is a source of my maintenance, set aright my life of the hereafter unto which I am bound to return, and make my life a source of earning more and more good and make my death a refuge against all troubles”.*⁴³⁸

83. DU‘Ā FOR THE BESTOWAL OF BENEFIT.

١٦٥ - اللَّهُمَّ مَتَّعْنِي بِسَمْعِي وَبَصَرِي، وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَأَنْصُرْنِي عَلَى مَنْ يَظْلِمُنِي، وَخُذْ مِنْهُ بِثَأْرِي.

*“O Allāh, bestow blessing upon me by means of my hearing and my seeing, and make both of them my inheritors, help me against him who wrongs me, and show me in him my revenge and my desires and judge him to be recompense for me”.*⁴³⁹

⁴³⁸ Narrated by Muslim no. 2720 from Abū Hurairah رضي الله عنه.

⁴³⁹ Narrated by At-Tirmidhī no. 3604, refer to *Ṣaḥīḥ at-Tirmidhī* III/188 no. 2854, and also Al Ḥākim I/523. Pronounced ṣaḥīḥ and agreed to by Adh-Dhahabī, ḥasan.

84. DU‘Ā’ REQUESTING FAVORABLE BLESSING.

١٦٦- اللَّهُمَّ أَكْثِرْ مَالِي وَوَلَدِي، وَبَارِكْ لِي فِيْمَا أَعْطَيْتَنِي {وَأَطِلْ حَيَاتِي
عَلَى طَاعَتِكَ، وَأَحْسِنْ عَمَلِي وَاغْفِرْ لِي}.

*“O Allāh, increase my wealth and my children, as well as bestow favourable blessings upon me in whatever You bless me with.”⁴⁴⁰
(And increase my life in obedience to You as well as repair my deeds, and bestow forgiveness on me)”.⁴⁴¹*

⁴⁴⁰ That which is the dalīl for this matter is the du‘ā’ of the Prophet ﷺ from Anas ؓ:

اللَّهُمَّ أَكْثِرْ مَالِي وَوَلَدِي، وَبَارِكْ لِي فِيْمَا أَعْطَيْتَنِي.

“O Allāh, increase his wealth and also his children, as well as bestow favourable blessings upon him in whatever You bless him with”.

Al Bukhārī nos. 6378-6381 and Muslim nos. 2480, 2481, from Ummu Sulaim ؓ.

⁴⁴¹ Narrated by Al Bukhārī within Al Adabul Mufrad (no. 653). And pronounced ṣaḥīḥ by Al °Albānī within Silsilah al Aḥādīth aṣ-Ṣaḥīḥah (no. 2241) and within Ṣaḥīḥ al Adabul Mufrad (p. 244) no. 508. And the sentence between the two brackets made more explicit by the saying of the Prophet ﷺ at the time he was asked:

مَنْ خَيْرُ النَّاسِ؟ فَقَالَ: مَنْ طَالَ عُمُرُهُ، وَحَسُنَ عَمَلُهُ.

“Who is the best of people?” He (ﷺ) answered: “That is the person who has a long life and whose deeds are best”.

Narrated by Imām At-Tirmidhī no. 2329 and Aḥmad and pronounced ṣaḥīḥ by Al °Albānī within Ṣaḥīḥ at-Tirmidhī II/271. And Shaikh bin Bāz was once asked whether this du‘ā’ was included within the Sunnah? He رحمه الله answered: “True”.

85. DU‘Ā’ IN ORDER TO RECEIVE EASE AT THE TIME OF RECKONING.

١٦٧ - اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا.

*“O Allāh, ease my reckoning with an easy reckoning”.*⁴⁴²

١٦٨ - اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَسْتَجِيرُ بِكَ مِنَ النَّارِ.

“O Allāh, indeed I asked for Paradise from You and I (plead for) protection from You from the fire of Hell” (said 3x).⁴⁴³

⁴⁴² Narrated by Aḥmad VI/48 and Al Ḥākim I/255, and he said: “That this ḥadīth is ṣaḥīḥ by means of the requisites of Muslim”. And that is agreed to by Adh-Dhahabī. °Ā°ishah 9 relates that at the time he ﷺ turned, I said: “O Prophet of Allāh, what is meant by easy reckoning?” He answered: “That is that Allāh looks into His Book and then He bypasses it (forgives ‘him’) like that. Indeed a person who is held accountable for ‘his’ reckoning, O °Ā°ishah, then ‘he’ will be destroyed. And that which has befallen a Mu’min will be dispensed (‘his’ sins) by Allāh Most Powerful, Most Noble from ‘him’, even that of a thorn that had once pricked ‘him’”.

⁴⁴³ Narrated by At-Tirmidhī no. 2572, An-Nasā’ī VIII/279. Refer also to Ṣaḥīḥ at-Tirmidhī II/319, and Ṣaḥīḥ an-Nasā’ī III/1121 from the ṣaḥābī Anas bin Mālik with the enunciation:

مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ، قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ. وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجْزِهِ مِنَ النَّارِ.

“Whoever asks Allāh for Paradise three times, then Paradise will say: ‘O Allāh, enter ‘him’ into Paradise’. And whoever asks for protection from Hell three times, then Hell will say: ‘O Allāh, save ‘him from Hell’”.

١٦٩ - اللَّهُمَّ رَبَّ جِبْرَائِيلَ , وَمِيكَائِيلَ , وَرَبَّ إِسْرَافِيلَ ، أَعُوذُ بِكَ
مِنْ حَرِّ النَّارِ ، وَمِنْ عَذَابِ الْقَبْرِ .

*“O Allāh, Lord of the angels Jibrāʿīl, Mikāʿīl and Lord of ʿIsrāfīl, I seek protection from You from the heat of the fire of Hell and from the punishment of the grave”.*⁴⁴⁴

١٧٠ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا
شَرِيكَ لَكَ الْمَنَانُ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ،
يَا حَيُّ يَا قَيُّوْمُ، إِنِّي أَسْأَلُكَ {الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ} .

*“O Allāh, indeed I beseech You, because all praises are only for You, there is no ilāh (who truly has the right to be worshipped) besides only You, (there is no partner with You), the Incomparable, Creator of the heavens and the earth, Lord of Majesty and Generosity, indeed I beseech You {Paradise and I seek Your protection from Hell}.*⁴⁴⁵

⁴⁴⁴ Narrated by An-Nasāʿī VIII/278 from ʿĀʾishah ۞, ḥasan. Refer to *Ṣaḥīḥ an-Nasāʿī* III/1121 no. 5092, and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 1544.

⁴⁴⁵ Narrated by Abū Dāwūd no. 1495, An-Nasāʿī III/52 and Ibnu majah no. 3858 from the ṣaḥābī Anas bin Mālik ۞. Narrated by At-Tirmidhī no. 3475 from the ṣaḥābī ʿAbdullāh bin Buraidah al Aslāmī ۞ from his father. Afterwards once those people were finished they read that duʿāʾ. The Prophet ۞ said: “By Him in whose hand I am, indeed ‘he’ made duʿāʾ to Allāh by means of His Noble Names (*Ismullāhīl Aʿzām*) which whenever a person made duʿāʾ with them, their duʿāʾ will be accepted, and whenever ‘he’ beseeches it will be bestowed”. (Refer to *Ṣaḥīḥ an-Nasāʿī* I/279 no. 1233).

87. DU‘Ā’ TO BE GRANTED FORTUNE, QANĀ‘AH⁴⁴⁶ AND FAVORABLE BLESSING.

١٧١ - اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي ، وَبَارِكْ لِي فِيهِ ، وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي بِخَيْرٍ.

*“O Allāh, cause me to feel qanā‘ah (satisfied, contented) towards whatever fortune You have already given me, and bestow favourable blessings on me within them and replace for me all that which I have lost with that which is better”.*⁴⁴⁷

88. DU‘Ā’ BESEECHING FORGIVENESS AND AFFECTION.

١٧٢ - رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ.

The best appeal for help is for Paradise and protection from the fire of Hell. Because of that, on the basis of other aḥādīth, the writer continues with:

أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ.

“I beseech You Paradise and I seek Your protection from Hell”.

⁴⁴⁶ Qanā‘ah: Receipt and acceptance concerning that allotted from Allāh.

⁴⁴⁷ Narrated by Al Ḥākim I/510 and pronounced ṣaḥīḥ as well as agreed to by Adh-Dhahabī, from Ibnu ‘Abbās رضي الله عنه.

*“O my Lord, forgive me, accept my repentance, indeed You are the Ever-Returning, the Forgiver and Hider of faults”.*⁴⁴⁸

١٧٣ - اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

*“O Allāh, indeed I have already undertaken great injustice upon myself and there is no-one able to forgive sins except You alone. Because of that, bestow forgiveness upon me, forgiveness that comes from You, and have mercy on me, indeed You are the Forgiver and Hider of faults, and the exceedingly Merciful”.*⁴⁴⁹

١٧٤ - اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

⁴⁴⁸ ʿAbdullāh bin ʿUmar ؓ said: “I calculated that the Messenger of Allāh ﷺ expressed this sentence: ‘Rabbighfir lī watub ʿalayya innaka antat-tawwābul ghaḥfūr’ within one assembly one hundred times”. (Narrated by Abū Dāwūd no. 1516, At-Tirmidhī no. 3434, Ibnu Mājah 3814, and this enunciation is that of At-Tirmidhī, who said: “The ḥadīth is ḥasan ṣaḥīḥ gharīb). Refer to *Ṣaḥīḥ Ibni Mājah* II/321 no. 3075, *Ṣaḥīḥ At-Tirmidhī* III/153 no. 2731.

⁴⁴⁹ Narrated by Al Bukhārī no. 834 chapter *Ad-Duʿāʾ Qablas-Salām* and Muslim no. 2075. Read after the final *taṣḥahhud* before *taslīm*.

*“O Allāh, indeed I beseech You O Allāh, because You are the one and only, the self-Sufficient Master, who begets not nor was begotten, and there is none co-equal or comparable to Him, so that You bestow forgiveness on me fro my sins, indeed You are the Forgiver and Hider of faults, and the exceedingly Merciful”.*⁴⁵⁰

١٧٥ - اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي ، وَمَا أَنْتَ
أَعْلَمُ بِهِ مِنِّي ، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجَدِّي ، وَخَطِيئِي وَعَمْدِي ، وَكُلُّ
ذَلِكَ عِنْدِي.

*“O Allāh, bestow forgiveness on me for my mistakes, my stupidity, as well as excesses in my endeavors, and You are more well aware of everything than me. O Allāh, bestow forgiveness on me for my flippancy and my seriousness, errors and my purposefulness, and all of that is from me”.*⁴⁵¹

⁴⁵⁰ Narrated by An-Nasāʾī with his enunciation III/52 and Aḥmad IV/338. Refer also to Ṣaḥīḥ An-Nasāʾī I/279. At the end of the narration, the Prophet ﷺ said: “Allāh has already forgiven his sins”. (He ﷺ recited this 3x).

⁴⁵¹ Narrated by Al Bukhārī in *Al Faṭḥ* XI/196 no. 6399, from Abū Mūsā al Ashʿarī رضي الله عنه.

١٧٦ - اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، اللَّهُمَّ نَقِّنِي مِنْهَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ.

*“O Allāh, purify me from the various sins and errors. O Allāh, purify me from them in the way a piece of white cloth is cleansed from dirt. O Allāh, purify me with snow, dew, and cold water”.*⁴⁵²

DU‘Ā’ TO AVOID ALL EVIL (89)

١٧٧ - اللَّهُمَّ رَبَّ السَّمَوَاتِ (السَّبْعِ) وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ. وَقَالَ عُثْمَانُ: الْفُرْقَانُ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ

⁴⁵² Narrated by An-Nasā’ī I/198, At-Tirmidhī no. 3547, from °Abdullāh bin Abī Aufa. Refer also to *Ṣaḥīḥ an-Nasā’ī* I/86.

بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ
دُونَكَ شَيْءٌ، أَفْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ.

*“O Allāh, Lord of the heavens (seven), Lord of the earth, Lord of the exalted ‘Arsh, our Lord and Lord of everything, Defender of seeds and seedlings, (the One) Who sent down the Taurāt, the Injīl, and Al Furqān (Al Qur’ān), I seek Your protection, from the evil of everything that You hold. O Allāh, You are the very first, there is nothing before You, You are the very last, there is nothing after You. You are the most external, there is nothing that surpasses You, You are the most internal, there is nothing that hides from You, pay off our debts and suffice us from poverty”.*⁴⁵³

**90. DU‘Ā° FOR PROTECTION FROM COLLEAGUES AND
NEIGHBOURS WHO ARE EVIL.**

١٧٨ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارٍ الشُّوءِ فِي دَارِ الْمُقَامَةِ , فَإِنَّ جَارَ
الْبَادِيَةِ يَتَحَوَّلُ.

⁴⁵³ Narrated by Muslim no. 2713 from Abī Hurairah ؓ. This du‘ā° can also be read when intending to sleep.

*“O Allāh, indeed I seek Your protection from evil neighbours at my fixed dwelling, because Bedouin neighbours (village) move about”.*⁴⁵⁴

١٧٩ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ الشُّوْءِ، وَمِنْ لَيْلَةِ الشُّوْءِ، وَمِنْ سَاعَةِ الشُّوْءِ، وَمِنْ صَاحِبِ الشُّوْءِ، وَمِنْ جَارِ الشُّوْءِ فِي دَارِ الْمُقَامَةِ.

*“O Allāh, indeed I seek Your protection from an evil day, and from an evil night, and from an evil time, and from an evil neighbour in my dwelling place”.*⁴⁵⁵

91. DU‘Ā’ TO BE BESTOWED WITH HAPPINESS AND TO PREVENT MISERY AND TORMENT.

١٨٠ - اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِي لِمَا أَضَلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا

⁴⁵⁴ Narrated by Al Ḥākim I/532, pronounced ṣaḥīḥ and agreed to by Adh-Dhahabī. An-Nasā’ī VIII/274, Al Bukhārī within *Al Adabul Mufrad* no. 117. Refer to *Ṣaḥīḥul Jāmi‘* no. 1290 as well as *Ṣaḥīḥ an-Nasā’ī* III/1118.

⁴⁵⁵ Narrated by Aṭ-Ṭabarānī within *Majma‘uz-Zawā‘id* X/144. Al Ḥaithamī said: “The reporters of this ḥadīth are ṣaḥīḥ”. Refer also to *Silsilah al Aḥādīth as-Ṣaḥīḥah* no. 1443.

مُبَاعَدَ لِمَا قَرَّبْتَ، اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ، وَرَحْمَتِكَ، وَفَضْلِكَ،
وَرِزْقِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ، الَّذِي لَا يَحُولُ وَلَا يَزُولُ، اللَّهُمَّ
إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ، وَالْأَمْنِ يَوْمَ الْخَوْفِ، اللَّهُمَّ إِنِّي عَائِدُ بِكَ
مِنْ شَرِّ مَا أَعْطَيْتَنَا، وَشَرِّ مَا مَنَعْتَنَا، اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ، وَزَيِّنْهُ
فِي قُلُوبِنَا، وَكَرِّهِ إِلَيْنَا الْكُفْرَ، وَالْفُسُوقَ، وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ
الرَّاشِدِينَ، اللَّهُمَّ تَوَقَّنَا مُسْلِمِينَ، وَأَخِينَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ،
غَيْرِ خَزَايَا وَلَا مَفْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يُكَذِّبُونَ رُسُلَكَ،
وَيَصُدُّونَ عَنْ سَبِيلِكَ، وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، اللَّهُمَّ قَاتِلِ
الْكُفْرَةَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَهَ الْحَقِّ {آمِينَ}.

“O Allāh, all praise is only for You. O Allāh, there is nothing capable of holding what You have released and there is nothing capable of releasing what You have restrained, there is nothing capable of bestowing guidance to a person whom You have lead astray, and there is nothing capable of leading astray a person upon whom You have bestowed guidance, there is nothing capable of bestowal that which You have prevented, and there is nothing capable of the prevention of that which You have bestowed, and there is nothing capable of bringing near that which You have

distanced, and there is nothing capable of distancing that which You have brought near. O Allāh, release blessings, mercy, gifts, and Your fortune to us. O Allāh, indeed I beseech You for eternal blissful blessings that never changes and also does not cease. O Allāh, indeed I beseech You for blissful blessings on the Day of Torment, and safety on the Day of Fear. O Allāh, indeed I seek Your protection from the evil of that which You have bestowed on us. O Allāh, embrace us with love of belief, emblazon it within our hearts and cultivate our hatred for disbelief, tyranny, and immorality, as well as making us amongst those people who follow the straight path. O Allāh, make us Muslim within our lives and deaths, as well as uniting us with righteous people in a state of non-contempt and non-fitnah. O Allāh, fight those disbelievers who lie against Your Messengers and impede Your way and make transpire upon them punishment and torture. O Allāh, fight against those disbelievers who were given Al Kitāb, Ilāh of the Truth, (make it so, O Allāh)”.⁴⁵⁶

١٨١ - اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِي مَا عِلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عِلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ

⁴⁵⁶ Narrated by Aḥmad with his enunciation III/424 and Al Ḥākim I/507, and that which is contained within the brackets is possessed by Al Ḥākim III/23-24. And Al Buḥārī within *Al Adabul Mufrad* (no. 699) and pronounced ṣaḥīḥ by Al °Albānī within *Takhrīj Fiqhis-Sīrah* (p. 284), and within *Ṣaḥīḥ al Adabil Mufrad* (no. 538, p. 259).

خَشَيْتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ،
وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ
عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ
الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ
ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدًى
مُهْتَدِينَ.

“O Allāh, by means of Your knowledge of the unseen and Your authority over all creation, make my life as long as You acknowledge that that life is better for me, and kill me if You acknowledge that that death is better for me. O Allāh, indeed I beseech of You fear of You both unseen and visible. And I beseech of You words that are true, both in a state of ease or in a state of anger. I beseech of You simplicity, both in a state of poverty and in wealth. I beseech of You blessings that never finish. And I beseech of You coolness of heart that never ends. I beseech of You the will (to accept all matters) after prescription (of them). I beseech of You calm after death. And I beseech of You the enjoyment of beholding Your countenance, and also the yearning to meet with You, not in difficulties of desolation and trials that are astray. O Allāh, envelop

*us within the embrace of faith and make us amongst those people who are bestowed with guidance and bestowers of guidance”.*⁴⁵⁷

١٨٢- اللَّهُمَّ احْفَظْنِي بِالإِسْلَامِ قَائِمًا، وَاحْفَظْنِي بِالإِسْلَامِ قَاعِدًا،
وَاحْفَظْنِي بِالإِسْلَامِ رَاقِدًا، وَلَا تُشْمِتْ بِي عَدُوًّا وَلَا حَاسِدًا. اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ
بِيَدِكَ.

*“O Allāh, protect and maintain me by means of (this) Islām when standing up, and protect and maintain me with (this) Islām when sitting, and protect and maintain me with (this) Islām when sleeping. And do not let it be that You make me an enemy and a person who spitefully happy because of my status. O Allāh, indeed I beseech of You all the goodness that held in Your hand, and I ask Your protection from all the evil that is also within Your hand”.*⁴⁵⁸

⁴⁵⁷ Narrated by An-Nasāʾī III/54-55, Aḥmad IV/264 and Al Ḥākim, with a jayyid sanad (good chain). Refer also to *Ṣaḥīḥ an-Nasāʾī* I/280 and 281 nos. 1237 and 1238. This duʿā can be read after taṣḥahhud before taslīm. Refer: *Ṣaḥīḥ al Kalimīṭ-Ṭayyib* no. 106, and *Ṣifatuṣ-Ṣalātin-Nabī* ﷺ p. 184 by Shaiḫ al °Albānī رحمه الله.

⁴⁵⁸ Narrated by Al Ḥākim I/525, pronounced ṣaḥīḥ and agreed to by Adh-Dhahabī. Refer also to *Ṣaḥīḥul Jāmiʿ* no. 1260, as well as *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* IV/54, no. 1540, ḥasan.

DU‘Ā’ TO COUNTERACT GRIEF IN THE HEART, DIFFICULTIES AND SADNESS

92. DU‘Ā’ TO COUNTERACT DIFFICULTIES (DISTRESS, ANGUISH).

١٨٣ - لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

*“There is no ilāh (that has the right to be worshipped) in truth except only You alone. You are the Almighty, indeed I was of those oppressors”.*⁴⁵⁹

١٨٤ - اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ.

“O Allāh, I always hope for Your mercy, and because of that, don’t You leave my affairs to myself even for an instant, and correct all

⁴⁵⁹ Narrated by At-Tirmidhī no. 3505 and Al Ḥākim I/505, as well as being pronounced ṣaḥīḥ and agreed to by Adh-Dhahabī. Refer also to *Ṣaḥīḥ at-Tirmidhī* III/168, with the enunciation:

دَعَاهُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَإِنَّهُ لَمْ يَدْعُ بِمَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ.

“The du‘ā’ of Dhīn-Nūn (the Prophet Yūnus عليه السلام), when he made du‘ā’ within the stomach of the whale was: ‘There is no ilāh (that has the right to be worshipped) in truth except only You alone. You are the Almighty, indeed I was of those oppressors’. Indeed there is no Muslim who raises a du‘ā’ with that sentence within whatever situation, except that Allāh will grant it for ‘him’”.

my affairs, there is no ilāh (that has the right to be worshipped in truth) except You”.⁴⁶⁰

93. DU‘Ā’ OF A PERSON EXPERIENCING DIFFICULTIES.

١٨٥ - اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

“O Allāh, there is no facilitation except for that which You make easy. And that which is difficult You can make easy, whenever You so desire”.⁴⁶¹

94. DU‘Ā’ WHEN EXPERIENCING DIFFICULTIES, SADNESS AND GRIEF WITHIN THE HEART.

١٨٦ - لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ، وَ الْعَرْشِ الْكَرِيمِ.

⁴⁶⁰ Narrated by Abū Dāwūd no. 5090 and Aḥmad V/42, as well as pronounced ḥasan by al °Albānī and others. Refer to *Ṣaḥīḥ al Adab al Mufrad* no. 539 and *Ṣaḥīḥ al Adhkar* 351/251.

⁴⁶¹ Narrated by Ibnu Ḥibbān within his book of ṣaḥīḥ no. 2427 (*Ṣaḥīḥ Mawāridiz-Zām’an* II/450 no. 2058), Ibnus-Sunni no. 351. Al Ḥafīz said: “The above ḥadīth is ṣaḥīḥ”, and also testified as ṣaḥīḥ by °Abdul-Qadir al Arna’ut within *Takhrīj al Adhkar an-Nawawī* p. 187. Refer also to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 2886.

*“There is no ilāh (who has the right in truth to be worshipped) except Allāh, the magnificent, the Forbearing. There is no ilāh besides Allāh, Lord of the Noble Throne. There is no ilāh besides Allāh, Lord of the heavens and also Lord of the earth, and Lord of the Noble Throne”.*⁴⁶²

١٨٧ - اللَّهُمَّ إِنِّي عَبْدُكَ ، وَابْنُ عَبْدِكَ ، وَابْنُ أَمَتِكَ ، نَاصِيَتِي بِيَدِكَ ،
 مَاضٍ فِي حُكْمِكَ ، عَدْلٌ فِي قَضَائِكَ ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ ،
 سَمَّيْتَ بِهِ نَفْسَكَ ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ،
 أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي ، وَنُورَ
 صَدْرِي ، وَجَلَاءَ حُزْنِي ، وَذَهَابَ هَمِّي .

“O Allāh, indeed I am Your servant, the son of Your servant (Ādam), and the son of Your female servant (Ḥawwā' - Eve), my fontanel is in Your hand, Your laws are carried out upon me and Your decision is just for me. I beseech of You with all the Names that You possess, which You have named Yourself with, or which You have revealed within Your Book, or which You have taught someone from amongst Your creation, or which You conceal within the knowledge of the unseen that stays at Your side, and so with

⁴⁶² Narrated by Al Bukhārī nos. 6345, 6346, 7426, 7431, Muslim no. 2730, At-Tirmidhī no. 3435, Ibnū Mājah no. 3883 and Aḥmad I/228, 259, 268, 280 from Ibnū ʿAbbās ؓ

*them I beseech You to make Al Qurʿān as the soother of my heart, as well as the remover of difficulties from me”.*⁴⁶³

Except for Allāh ﷻ (there is none who) will remove sadness and difficulties, as well as replace them with joy.⁴⁶⁴

DUʿĀʾ FOR FIRMNESS OF THE HEART, STEADFASTNESS OF IMĀM AND GUIDANCE

95. DUʿĀʾ THAT BESTOWS FIRMNESS OF THE HEART.

١٨٩ - اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ، صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ.

*“O Allāh, who directs the heart, direct our hearts to obedience of You”.*⁴⁶⁵

١٩٠ - يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

⁴⁶³ Narrated by Aḥmad I/391, 452, Al Ḥākim I/509, Ibnu Ḥibbān no. 2372 and pronounced ḥasan by Al Ḥafīẓ within *Takhrīj al Adhkar*, and pronounced ṣaḥīḥ by al ʿAlbānī. Refer to *Al Kalimūṭ-Ṭayyib* p. 119 no. 124 and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 199.

⁴⁶⁴ Narrated by Abū Dāwūd no. 1525, Ibnu Mājah no. 3882, refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 2755.

⁴⁶⁵ Narrated by Muslim no. 2654, from ʿAbdullāh bin ʿAmr bin al ʿAṣ ﷺ.

*“O Lord who makes the heart back and forth, strengthen my heart with Your Deen”.*⁴⁶⁶

96. DU‘Ā’ IN ORDER THAT FIRMNESS OF GUIDANCE IS BESTOWED.

١٩١ - اللَّهُمَّ تَبِّتْنِي وَاجْعَلْنِي هَادِيًا مَهْدِيًّا.

*“O Allāh, strengthen me, make me a bestower of guidance who always bestows guidance”.*⁴⁶⁷

١٩٢ - اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ.

*“O Allāh, bestow guidance on me and straighten me. O Allāh, indeed I beseech of You guidance and straightening”.*⁴⁶⁸

97. BESEECH FOR STRENGTHENING OF IMĀN AND VARIOUS GOODNESSES.

⁴⁶⁶ Narrated by At-Tirmidhī no. 3522, Aḥmad VI/302, 315 and Al Ḥākim I/525, pronounced ṣaḥīḥ and agreed to by Adh-Dhahabī. Refer also to Ṣaḥīḥ at-Tirmidhī III/171 no. 2792. Ummu Salamah ʿ said: “That du‘ā’ is one of the du‘ā’ most read by the Prophet ﷺ”.

⁴⁶⁷ This matter is indicated within the du‘ā’ of the Prophet ﷺ for Jarir ؓ. Narrated by Al Bukhārī no. 6333, *Fathul Bārī* VI/161.

⁴⁶⁸ Narrated by Muslim no. 2725.

١٩٣ - اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا لَا يَزْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ، وَمُرَافَقَةً مُحَمَّدٍ ﷺ فِي أَعْلَىٰ جَنَّةِ الْخُلْدِ.

*“O Allāh, indeed I beseech of You imān that will not be undone, blessings that will not end and accompany Muḥammad ﷺ in the highest level of Paradise forever”.*⁴⁶⁹

١٩٤ - اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ، فَإِنَّهُ لَا يَمْلِكُهُمَا إِلَّا أَنْتَ.

*“O Allāh, indeed I beseech of You Your rewards and Your mercy, because there is no-one who possesses them except only You”.*⁴⁷⁰

١٩٥ - اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ، وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ،

⁴⁶⁹ Narrated by Ibnu Hibbān no. 2436, from Ibnu Mas‘ūd ؓ, Ṣaḥīḥ Mawāridiḏ-Zamān no. 2065.

⁴⁷⁰ Narrated by Abū Nu‘aim within Ḥilyatul ‘Auliyaḥ and At-Ṭabarānī, Majma‘uz-Zawā'id X/159. And refer also to Ṣaḥīḥul Jāmi‘ no. 1278, Silsilah al Aḥādīth aṣ-Ṣaḥīḥah no. 1543.

وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ،
وَمَا قَرَّبَ إِلَيْهَا، مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ
إِلَيْهَا، مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا.

*“O Allāh, indeed I beseech of You all goodness, both now and in the future, that which I am aware of and of that I am unaware of. And I beseech protection from You from all evils, both now and in the future, that which I am aware of and of that I am unaware of. O Allāh indeed I beseech the goodness plead for by Your servants and Your Prophets, and I seek Your protection from the evils that Your servants and Your Prophets sought Your protection from. O Allāh, indeed I beseech of You Paradise and whatever it is that is able to bring me closer to it, whether in the form of speech or deeds. And I seek Your protection from Hell and whatever it is that brings me closer to it, whether in the form of speech or deeds. And I beseech of You so that You bring into being all decisions that You have already determined for me to become virtues”.*⁴⁷¹

98. DU‘Ā’ BESEECHING GUIDANCE AND RIGHTEOUSNESS.

⁴⁷¹ Narrated by Ibnu Mājah no. 3846, Ibnu Hibbān (no. 2413 - *Mawārid*), Aḥmad VI/134 and Al Ḥākim I/521-522, and this enunciation is that of Ibnu Mājah. Refer to *Ṣaḥīḥ Ibni Mājah* II/327 no. 3102, and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 1542.

١٩٦ - اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعِفَّةَ وَالْغِنَى.

*“O Allāh, indeed I call out for guidance, righteousness, purity (distanced from matters that are not ḥalāl/no good) and sufficiency”.*⁴⁷²

99. PROTECTION FROM DESPICABLE QUALITIES AND BESEECHING A CLEANSED HEART.

١٩٧ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ،
وَالْهَرَمِ وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ
زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ
قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

*“O Allāh, indeed I beseech protection from You from weakness, laziness, senility and the punishment in the grave. O Allāh, betow upon me righteousness and cleansing, because You are the Lord Most Pure, You are the Protector and Mainatiner. O Allāh, indeed I seek protection from You from knowledge that has no benefit, a heart that is not humble, desires that are never satisfied and du[°]ā that are never granted”.*⁴⁷³

⁴⁷² Narrated by Muslim no. 2721, At-Tirmidhī no. 3489, and Ibnu Mājah no. 3832.

⁴⁷³ Narrated by Muslim IV/2088 no. 2722.

**DU‘Ā’ IN ORDER THAT TO BE GIVEN
BENEFICIAL KNOWLEDGE AND PROTECTION
FROM KNOWLEDGE THAT IS NOT BENEFICIAL
(100.)**

١٩٨ - اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْمًا.

*“O Allāh, bestow benefits on me for what You have already taught me, and teach me what is of benefit to me, as well as increasing knowledge for me”.*⁴⁷⁴

١٩٩ - اللَّهُمَّ فَقِّهْنِي فِي الدِّينِ.

*“O Allāh, bestow understanding to me in the Deen (Islām)”.*⁴⁷⁵

٢٠٠ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ
وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ ، أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ.

⁴⁷⁴ Narrated by At-Tirmidhī no. 3599, Ibnu Mājah nos. 251 and 3833, *Ṣaḥīḥ at-Tirmidhī* III/185 no. 2845, *Ṣaḥīḥ Ibni Mājah* I/47 no. 203 from the ṣaḥābī Abū Hurairah ؓ.

⁴⁷⁵ Narrated by Al Bukhārī/*Fathul Bārī* I/244 no. 143 and Muslim IV/1927 no. 2477 concerning the du‘ā’ of the Prophet ﷺ for Ibnu ‘Abbās ؓ.

*“O Allāh, indeed I seek Your protection from a heart that is not humble, a ^{du‘ā} that is not heard, a soul that has never felt satisfied, and from knowledge that has no benefit. And I seek Your protection from those four matters”.*⁴⁷⁶

٢٠١ - اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا.

*“O Allāh, indeed I beseech of You knowledge that is beneficial, good fortune and acceptable deeds”.*⁴⁷⁷

٢٠٢ - اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ.

*“O Allāh, indeed I beseech of You knowledge that is beneficial, and I seek your protection from knowledge that is not beneficial”.*⁴⁷⁸

PROTECTION FROM THE DANGERS OF SHIRK AND DIGRESSION

⁴⁷⁶ Narrated by At-Tirmidhī no. 3482, An-Nasāʾī VIII/254-255 from ʿAbdullāh bin ʿAmr, Abū Dāwūd no. 1548, and others from the ṣaḥābī Abū Hurairah رضي الله عنه. Refer to *Ṣaḥīḥ al Jāmiʿ-ṣ-Ṣaḥīḥ* no. 1297 and *Ṣaḥīḥ an-Nasāʾī* III/1113 no. 5053.

⁴⁷⁷ Narrated by Ibnu Mājah no. 925, refer also to *Ṣaḥīḥ Ibni Mājah* I/152 no. 753.

⁴⁷⁸ Narrated by Ibnu majah no. 3843 from Jābir رضي الله عنه. Refer also to *Ṣaḥīḥ Sunan Ibni Mājah* II/327 no. 3100 and its enunciation is:

سَلُوا اللَّهَ عِلْمًا نَافِعًا وَتَعَوَّذُوا بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ.

“Beseech of Allāh knowledge that is beneficial and seek protection from Allāh from knowledge that has no benefit”.

101. DU‘Ā’ TO AVOID SHIRK.

٢٠٣ - اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ.

*“O Allāh, indeed we seek Your protection from associating partners with You, whilst we know it (what it is) and we beseech forgiveness from You for what we do not know”.*⁴⁷⁹

102. DU‘Ā’ FOR PROTECTION FROM DEVIATION.

٢٠٤ - اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنَبِّتُ وَبِكَ خَاصَمْتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ.

“O Allāh, to You I surrender myself, and to You I am faithful, to You I place my trust, to You also I return (seek forgiveness) and by means of You (Your Names) I am supported. O Allāh, indeed I seek protection by means of Your Authoritative Power, there is no ilāh (who has the right in truth to be worshipped) except You, so that

⁴⁷⁹ Narrated by Aḥmad IV/403 and others from Abū Mūsā al Ash‘arī رضي الله عنه. Refer also to *Ṣaḥīḥ at-Targhīb wa’t-Tarhīb* I/121-122 no. 36.

*You do not mislead me. You are the Ever-living who never dies, whereas all the jinn and ‘mankind’ will die”.*⁴⁸⁰

DU‘Ā’ FOR THE NIGHT OF POWER (103.)

٢٠٥ - اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

*“O Allāh, indeed You are the Most Forgiving, You like to forgive. Because of that, bestow forgiveness on me”.*⁴⁸¹

DU‘Ā’ THAT FACILITATES RIGHTEOUS DEEDS AND GOOD AKHLĀQ

104. DU‘Ā’ THAT FACILITATES RIGHTEOUS DEEDS AND EARNS THE LOVE OF ALLĀH ﷻ.

٢٠٦ - اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ

الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي، وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةَ قَوْمٍ، فَتَوَفَّنِي غَيْرُ

⁴⁸⁰ Narrated by Al Bukhārī no. 7383 and Muslim no. 2717 from Ibnu ‘Abbās ؓ. This enunciation is that of Muslim.

⁴⁸¹ Narrated by At-Tirmidhī no. 3513, Ibnu Mājah no. 3850, Aḥmad VI/171, Al Ḥākim I/530, An-Nasā’ī ‘Amalul Yaum wa’l Lailah no. 878. Refer to *Ṣaḥīḥ at-Tirmidhī* III/170 no. 2789.

مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبًّا عَمَلٍ يُقَرِّبُنِي إِلَى
حُبِّكَ.

*“O Allāh, indeed I beseech of You deeds of plentiful goodness and desistence from the various kinds of abomination, love of the poor and You forgive and provide succour for me. And if You will the occurrence of fitnah for a group, then cause me to be within a state being unaffected by that fitnah. And I beseech of You the feeling of love for You and love towards people who love You, and also love towards deeds that will draw me closer to loving You”.*⁴⁸²

**105. DU‘Ā’ TO BECOME A PERSON WHO UNDERTAKES MUCH
DHIKR, IS THANKFUL AND OBEDIENT.**

٢٠٧ - اللَّهُمَّ أَعِنِّي عَلَى شُكْرِكَ وَذِكْرِكَ وَحُسْنِ عِبَادَتِكَ.

*“O Allāh, help us to perform dhikr to You, be thankful to You, as well as perform worship in a goodly manner to You”.*⁴⁸³

⁴⁸² Narrated by Aḥmad with his enunciation V/243, and a similar matter is narrated by At-Tirmidhī no. 3235, Al Ḥākim I/521 and pronounced ḥasan by At-Tirmidhī and he said: “I once asked Muḥammad bin Ismā‘īl (about this), that is, Al Buḥārī – then he answered: ‘This ḥadīth is ḥasan ṣaḥīḥ’”. And at the end of the ḥadīth, the Messenger of Allāh ﷺ said:

إِنَّهَا حَقٌّ، فَأَذْرُسُهَا وَتَعَلَّمُوهَا.

“Indeed it (the mentioned du‘ā’) is a true matter, so learn it and stick to it”.

⁴⁸³ Narrated by Abū Dāwūd no. 1522, An-Nasā’ī III/53, Aḥmad V/244-245, 247 and others. Al Ḥākim I/273 and III/273 and pronounced ṣaḥīḥ, and also agreed to by Adh-Dhahabī. That the Prophet ﷺ once

٢٠٨ - رَبِّ أَعِني وَلَا تُعِنِّ عَلَيَّ، وَأَنْصُرْني وَلَا تَنْصُرْ عَلَيَّ، وَأَمْكُرْ لي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِني وَيَسِّرْ الْهُدَى إِلَيَّ، وَأَنْصُرْني عَلَى مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْني لَكَ شَكَارًا، لَكَ ذَكَارًا، لَكَ رَهَابًا، لَكَ مَطْوَاعًا، إِلَيْكَ مُخَبِّتًا أَوَّاهًا مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ قَلْبِي.

“My Lord, help me and don't You help (that which will be misfortune) upon me. And defend me and don't You defend (people who will bring about harm) before me. And beguile me and do not allow me to be beguiled by people. Bestow guidance on me and make guidance easy for me. And help me against people who oppress me. My Lord, make me become a person who is always thankful to You, always in remembrance of You, always fearing of You, always obedient to You, submissive, full of ^{du'ā} and repentance to You. My Lord, accept my repentance, cleanse my sins, allow my ^{du'ā}, establish my argument, bestow guidance to

bestowed an exhortation upon Mu'adh ؓ in order that he pronounced it at the end of every act of ṣalāt or after the taslīm from obligatory ṣalāt.

*my heart, straighten my tongue and remove the fetters from my heart”.*⁴⁸⁴

106. ASK FOR AKHLĀQ THAT IS GOOD.

٢٠٩ - اللَّهُمَّ أَحْسَنْتَ خَلْقِي، فَأَحْسِنْ خُلُقِي.

*“O Allāh, just as You created me in goodness, then improve also my akhlāq”.*⁴⁸⁵

DU‘Ā’ SEEKING PROTECTION FROM DEBT AND IN ORDER THAT IT IS SATISFIED

٢١٠ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَغَلَبَةِ الْعَدُوِّ، وَشِمَاتَةِ
الْأَعْدَاءِ.

*“O Allāh, indeed I seek protection from You from the oppression of debt, the oppression of enemies, and the arrogance of enemies”.*⁴⁸⁶

⁴⁸⁴ Narrated by Abū Dāwūd no. 1510, At-Tirmidhī no. 3551, Ibnu Mājah no. 3830, Aḥmad I/227, Al Ḥākim I/519, pronounced ṣaḥīḥ by them, and agreed to by Adh-Dhahabī. Refer also to *Ṣaḥīḥ at-Tirmidhī* III/178 no. 2816, ṣaḥīḥ.

⁴⁸⁵ Narrated by Aḥmad VI/68, 155; I/403 and pronounced ṣaḥīḥ by Al °Albānī within *Irwā’ul Ḡhalīl* I/155, no. 74. This ḥadīth (du‘ā’) is unconditional (does not have to be spoken, said out loud).

⁴⁸⁶ Narrated by An-Nasā’ī VIII/265, refer also to *Ṣaḥīḥ an-Nasā’ī* III/1113 no. 5056.

٢١١ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ
وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَغَلَبَةِ الرِّجَالِ.

*“O Allāh, indeed I seek Your protection from difficulties and sadness, weakness, laziness, miserliness, cowardice, the coils of debt and the domination of another person”.*⁴⁸⁷

٢١٢ - اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

*“O Allāh, suffice me with Your ḥalāl bounties (spare me) from that which is ḥarām. Suffice me with Your blessings (so that I do not request) from another besides You”.*⁴⁸⁸

DU‘Ā’ FOR MEETING AN ENEMY AND A RULER

108. DU‘Ā’ WHEN FACING AN ENEMY AND A PERSON IN COMMAND.

⁴⁸⁷ Narrated by Al Bukhārī no. 6363. The Messenger of Allāh ﷺ made this du‘ā’ often. Refer within *Al Fath* XI/173.

⁴⁸⁸ Narrated by At-Tirmidhī no. 3563, *Ṣaḥīḥ at-Tirmidhī* III/180 no. 2822, Aḥmad I/153 from ‘Alī bin Abī Ṭālib ؓ, refer to *Al Kalimūṭ-Ṭayyib* no. 144, ḥasan.

٢١٣ - اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

*“O Allāh, indeed we place You on their necks (in order that their strength is impotent when they face us). And we seek Your protection from their evils”.*⁴⁸⁹

٢١٤ - اللَّهُمَّ أَنْتَ عَضْدِي، وَأَنْتَ نَصِيرِي، وَبِكَ أَحُولُ، وَبِكَ أَصُولُ، وَلَكَ أُقَاتِلُ.

*“O Allāh, You are my support. You are my protector. With Your help I am able to prevent, with Your help I attack, and with Your help I also am able to fight”.*⁴⁹⁰

٢١٥ - اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلِّزْهُمْ.

*“O Allāh, Who revealed the Swift reckoning Book, Who rapidly accounts the deed of ‘mankind’. Defeat the enemy groups O Allāh, disunite and disperse them”.*⁴⁹¹

⁴⁸⁹ Narrated by Abū Dāwūd no. 1537, An-Nasāʾī within *ʿAmalul Yaum wa'l Lailah* no. 606, Al Ḥākim II/42, and according to Al Ḥākim this ḥadīth is ṣaḥīḥ and that is agreed upon by Adh-Dhahabī.

⁴⁹⁰ Narrated by Abū Dāwūd no. 2632, At-Tirmidhī no. 3584 and refer to *Ṣaḥīḥ at-Tirmidhī* III/183. Refer to *Al Kalimūṭ-Ṭayyib* p. 120 no. 126 from Anas bin Mālik رضي الله عنه.

⁴⁹¹ Narrated by Al Bukhārī nos. 2933, 4115, Muslim no. 1742 (21), At-Tirmidhī no. 1678 and Ibnu Mājah no. 2796.

٢١٦ - حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

*“Sufficient is Allāh as our helper. And He is the best of protectors”.*⁴⁹²

109. DU‘Ā’ WHEN FEARFUL OF A TYRANICAL AUTHORITY.

٢١٧ - اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، كُنْ لِي
جَارًا مِنْ فُلَانٍ بَنِ فُلَانٍ، وَأَحْزَابِهِ مِنْ خَلَائِقِكَ، أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ
مِنْهُمْ أَوْ يَطْغَى، عَزَّ جَارُكَ، وَجَلَّ تَنَائُوكَ، وَلَا إِلَهَ إِلَّا أَنْتَ.

*:O Allāh, Lord of the seven heavens, Lord of the Supremely Noble Throne. Make it that You protect me from so and so, and the groups from Your created beings. Do not allow even just one person from them to hurt me or transgress against me. Your protection is the strongest and Your praises are the Most Noble. There is no ilāh who has the right to be worshipped in truth except You”.*⁴⁹³

⁴⁹² This sentence was spoken by the Prophet Ibrāhīm ؑ when he was thrown into the fire and it was also spoken by the Prophet Muḥammad ﷺ when people said to him: “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them”. (Sūrah Āl ‘Imrān (3), ayāh 173). Narrated by Al Bukhārī nos. 4563, 4564.

⁴⁹³ Narrated by Al Bukhārī within *Al Adabul Mufrad* no. 707. Pronounced ṣaḥīḥ by Al ‘Albānī within *Ṣaḥīḥ al Adabil Mufrad* no. 545 from ‘Abdullāh bin Mas‘ūd ؓ.

٢١٨ - اللَّهُ أَكْبَرُ، اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا، اللَّهُ أَعَزُّ مِمَّا أَخَافُ
وَأُحْذِرُ، وَأَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْمُمْسِكُ لِلْسَّمَوَاتِ السَّبْعِ
أَنْ تَقَعْنَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، مِنْ شَرِّ عَبْدِكَ فُلَانٍ، وَجُنْدِهِ وَاتَّبَاعِهِ
وَأَشْيَاعِهِ، مِنَ الْجِنَّ وَالْإِنْسِ، اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ، وَجَلِّ
ثَنَاؤُكَ، وَعَزِّ جَارُكَ، وَتَبَارَكَ اسْمُكَ، وَلَا إِلَهَ غَيْرُكَ.

“Allāh is the Greatest, Allāh Most Caring of all His creation. Allāh Most Caring of what I fear and of what I worry about. I seek the protection of Allāh, for Whom there is no Lord in truth except Him, Who holds and supports the seven heavens so that they do not fall upon the earth without His permission, from the evil of such of Your servants, as well as their soldiers, followers, and inhabitants, from amongst the jinn and ‘mankind’. O Allāh, make it that You protect me from their evil. Noble are Your praises, strong is Your protection and Most Pure are Your Names. There is no ilāh that has the right in truth to be worshipped except You”. (Read 3 X).⁴⁹⁴

⁴⁹⁴ Narrated by Al Bukhārī within *Al Adabul Mufrad* no. 708. Pronounced ṣaḥīḥ by Al °Albānī within *Ṣaḥīḥ al Adabil Mufrad* no. 546 from Ibnu °Abbās ؓ.

DU‘Ā’ WHEN DISTURBED BY SHAIṬĀN

110. READING FOR A PERSON WHO HAS DOUBTS IN BELIEF.

- a. For a person who has doubts in their beliefs, let it be that protection is sought from Allāh.⁴⁹⁵
- b. Cease doubting.⁴⁹⁶

Let it be said:

٢١٩ - آمَنْتُ بِاللّٰهِ وَرُسُلِهِ.

*“I have faith in Allāh and (in the truth of) the Messengers (sent by) Him ”.*⁴⁹⁷

Let it be that ‘he’ reads the decree of Allāh ﷻ:

٢٢٠ - هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ



⁴⁹⁵ Narrated by Al Bukhārī/*Fathul Bārī* VI/336 and Muslim I/120.

⁴⁹⁶ Narrated by Al Bukhārī/*Fathul Bārī* VI/336 and Muslim I/120. Chapter: *Bayānīl Waswasah fī Imān wamā Yaqūhu man Wajadaha*.

⁴⁹⁷ Narrated by Muslim I/119-120 no. 134.

*He is the First (Nothing is before Him) and the Last (Nothing is after him), the Most High (Nothing is above Him) and the Most Near (Nothing is nearer than Him). And He is the All-Knower of Every Thing.*⁴⁹⁸

111. DU‘Ā’ TO BE RID OF THE DISTURBANCE OF SHAIṬĀN AT THE TIME OF ṢALĀT OR WHEN READING AL QUR’ĀN.

٢٢١ - اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ.

“I seek the protection of Allāh from the accursed Satan”.

Then spit three times to your left.⁴⁹⁹

112. DU‘Ā’ TO DRIVE AWAY SHAIṬĀN.

- a. Request the protection of Allāh from Shaiṭān (by reading: *A‘ūdhu billāhi minash-Shaiṭānir-Rajīm* - اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ)⁵⁰⁰ or:

⁴⁹⁸ (Sūrah Al Ḥadīd (57), ayāh 3). Narrated by Abū Dāwūd no. 5110. Chapter: *Fī Raddil Waswasah*. *Ṣaḥīḥ Abī Dāwūd* III/962, ḥasan.

⁴⁹⁹ ‘Uṭhmān bin Abī ‘Āṣ said: “O Messenger of Allāh ﷺ, indeed Shaiṭān bothers me when I am performing ṣalāt and disturbs me when I read”. The Messenger of Allāh ﷺ said: “That is a Shaiṭān called Khanzab/Khanzib. So if you feel his presence, seek refuge in Allāh and blow a mist (spit) to your left three times”. He said: “After that I applied this advice and Allāh has rid me of him”. Narrated by Muslim IV/1728-1729 no. 2203.

⁵⁰⁰ Based on āyāt from Al Qur’ān (Sūrah Al A‘rāf (7) ayāh 200; Sūrah Al Mu‘minūn (23), āyāt 97-98; Sūrah Fuṣṣilat (41), ayāh 36) and ṣaḥīḥ aḥādīth of the Prophet ﷺ.

٢٢٢ - أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

*“I seek the protection of Allāh the All-Hearing, All-Knowing from the intrusions of the accursed Shaiṭān, from his deceit, whisperings and temptations”.*⁵⁰¹

- b. At the time of the sound of adhān for ṣalāt.⁵⁰²
- c. Read specific dhikr that have been explained within aḥādīth and by reciting from Al Qurʾān.⁵⁰³

113. BESEECH FAVOURS FROM ALLāH WHEN HEARING THE CROW OF THE ROOSTER, AND SEEKING PROTECTION FROM ‘HIM’ WHEN HEARING THE BRAYING OF A DONKEY AND THE HOWLING OF A DOG.

⁵⁰¹ Narrated by Abū Dāwūd no. 775, At-Tirmidhī no. 242 and others. *Al Kalimūṭ-Tayyib* no. 130, ṣaḥīḥ and *Irwāʿul Ghālīl* no. 341 and 342.

⁵⁰² The Prophet ﷺ said: “Whenever the sound of adhān for ṣalāt is heard, then Shaiṭān flees and at the same time makes a farting sound in order not to hear the adhān. Whenever the adhān is over Shaiṭān returns...” Narrated by Al Buḥārī no. 608 and Muslim nos. 388, 389 (16-19).

⁵⁰³ The Messenger of Allāh ﷺ said: “Do not make your house like a grave. Indeed Shaiṭān flees from the house within which is recited Sūrah Al Baqarah”. Narrated by Muslim no. 780 (212). Some matters that are able to drive Shaiṭān away (expel him) are reading (Al Qurʾān) and dhikr in the morning and the evening (that were carried out by the Messenger of Allāh ﷺ), reading when going to sleep and when waking up, entering and leaving the house, entering and leaving the masjid, reading Āyāt al Kursī before sleeping, reading the last two āyāt from Sūrah Al Baqarah and the person who reads: *Lā ilāha illallāh waḥdahu lā sharīkalah, lahu Al Mulk wa lahu Al Ḥamd wa huwa ʿalā kulli shaiʿin qadīr* - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - as fortification against Shaiṭān for that day.

٢٢٣ - إِذَا سَمِعْتُمْ صِيَا حِ الدِّيَكَةِ (مِنَ اللَّيْلِ) فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ،
فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَحِيْقَ الْحِمَارِ (مِنَ اللَّيْلِ) فَتَعَوَّدُوا بِاللَّهِ مِنْ
الشَّيْطَانِ، فَإِنَّهُ رَأَى شَيْطَانًا.

*“Whenever you hear the rooster crow (at night), ask for gifts from Allāh, indeed it has seen an angel. But when you hear a donkey bray (at night), ask for Allāh’s protection from the disturbance of Shaiṭān, as indeed it has seen Shaiṭān”.*⁵⁰⁴

٢٢٤ - إِذَا سَمِعْتُمْ نُبَا حِ الْكِلَابِ وَنَحِيْقَ الْحَمِيرِ بِاللَّيْلِ فَتَعَوَّدُوا بِاللَّهِ
مِنْهُمْ فَإِنَّهُمْ يَرِينَ مَا لَا تَرَوْنَ.

*“If you hear the howling of a dog and the braying of a donkey at night then seek protection from Allāh from it because it has seen what you have not been able to see”.*⁵⁰⁵

⁵⁰⁴ Narrated by Al Bukhārī no. 3303/*Fathul Bārī* VI/350, Muslim no. 2729. The additions in brackets are from the narration of Al Bukhārī within *Al Adabul Mufrad* no. 1236, refer to *Ṣaḥīḥ al Adabul Mufrad* no. 938 and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 3183. From Abū Hurairah ؓ.

⁵⁰⁵ Narrated by Abū Dāwūd no. 5103, Aḥmad III/3076, 355-356. *Ṣaḥīḥ al Adabul Mufrad* no. 037 as well as *Ibnus-Sunni* no. 311 within *‘Amalul Yaum wa’l Lailah*. From Jābir bin ‘Abdillāh ؓ.

114. PROHIBITION OF ṬIYARAH⁵⁰⁶ (TAKING PORTENTS).

It was narrated from ʿAbdullāh bin ʿAmr رضي الله عنه who said: “The Messenger of Allāh ﷺ said: ‘Whoever abandons ‘his’ intention because of ṭiyarah, then ‘he’ has committed shirk’. The Ṣaḥābat asked: ‘Then, what nullifies it?’ He answered: ‘Let ‘him’ say:

٢٢٥ - اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرَ إِلَّا طَيْرُكَ وَلَا إِلَهَ غَيْرُكَ.

*“O Allāh, there is no goodness except goodness from You, there is no bird (that becomes an object of ṭiyarah) except of Your creation and there is no one who has the right to be worshipped except You”.*⁵⁰⁷

Taṭayyur is included amongst those customs or traditions of Ignorance. They are usually based upon birds; if they see a bird flying to the right, they are happy and continue with their intentions. If that bird flies to the left, they are of the opinion that it is unlucky and they postpone their intentions. Moreover, some of them deliberately put birds into flight in order to predict fate.

⁵⁰⁶ Ṭiyarah or taṭayyur is an assumption considered to be unlucky because of having seen or heard something. At its essence, taṭayyur is an unlucky or lucky assumption because of sighting a specific bird, or seeing a deer. Ignorant groups sometimes postponed their intentions because of having seen such objects. Later on, the shariʿah forbade and declared such to be ḥarām.

⁵⁰⁷ A ṣaḥīḥ ḥadīth narrated by Aḥmad (II/220), and pronounced ṣaḥīḥ by Shaykh Aḥmad Shakir within his taʿlīq (comment) of *Musnad Aḥmad* no. 7045, and pronounced ṣaḥīḥ also by Shaykh Muḥammad Nāṣirud-Dīn al-ʿAlbānī within *Silsilah al-Aḥādīth aṣ-Ṣaḥīḥah* (1065).

This upright shari'ah has forbidden all forms of taṭayyur. Because, a ṭair (pl. ṭuyūr) – bird – does not possess any specific peculiarity whatsoever to the point where its movements must have become a sign of luck or misfortune. Within many aḥādīth, the Messenger of Allāh ﷺ has repeatedly confirmed: “There is no ṭiyarah!” There are also similar confirmations of this quoted from a number of Ṣaḥābat رضي الله عنهم.

Further proof that strengthens those narrations that dismiss it are the prohibitions of the Messenger of Allāh ﷺ towards ṭiyarah and *shu'm* (bad luck, evil omen) in general and his commendation towards those people who distance themselves from it. He said:

٢٢٦ - يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، هُمُ الَّذِينَ لَا يَكْتَوُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

*“Seventy thousand people will enter Jannah without punishment. They are those people who do not seek cures by means of branding, nor ask for ruqyah, nor by means of taṭayyur and who only put their trust in their Lord alone”.*⁵⁰⁸

⁵⁰⁸ Narrated by Al Bukhārī no. 6472 from Ibnu ʿAbbās رضي الله عنه. Also narrated by means of a long enunciation by Al Bukhārī nos. 5705, 5752, and Muslim no. 220 from Ibnu ʿAbbās رضي الله عنه.

RELATED TO BEHAVIOUR

115. SPREADING PEACE.

٢٢٧ - قَالَ ﷺ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا،

أَوَّلًا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

*“The Messenger of Allāh ﷺ said: ‘You (all) will not enter Paradise until you have faith; you will not have complete faith until you all mutually love each other. Do you want me to show you something that whenever you carry it out, you will all mutually love each other? Spread (with speech) salām amongst you (whenever you meet)’”.*⁵⁰⁹

٢٢٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ

الْإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.

“From ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, who said: ‘Indeed a man asked the Prophet ﷺ: “What is the best teaching of Islām?” He (ﷺ) answered:

⁵⁰⁹ Narrated by Muslim no. 54, Abū ‘Awānah I/30, Abū Dāwūd no. 5193, Ibnu Mājah no. 3692 and Aḥmad II/391, 442 from Abū Hurairah رَضِيَ اللَّهُ عَنْهُ.

“let it be that you give food to the poor, confer salām upon the person you know and upon the person you do not know”⁵¹⁰.

116. THE EXCELLENCE OF READING ṢALAWĀT AND SALĀM UPON THE PROPHET ﷺ.⁵¹¹

٢٢٩ - إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ

ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

“Allāh sends his Ṣalawāt (Graces, Honours, blessings, Mercy, etc.) on the Prophet (Muḥammad ﷺ) and also His angels too (ask Allāh to bless and forgive him). O you who believe! Send your Ṣalawāt on (ask Allāh to bless) him (Muḥammad ﷺ), and (you should) greet (salute) him with Salāms”.⁵¹²

The Messenger of Allāh ﷺ said:

٢٣٠ - مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا...

“...Whoever sends Ṣalawāt upon me once, Allāh will bestow a reward of Ṣalawāt upon ‘him’ ten times...”⁵¹³

⁵¹⁰ Narrated by Al Bukhārī no. 28, *Fathul Bārī* I/55, Muslim I/65 no. 39.

⁵¹¹ The excellence of this can be seen within *Faḍluṣ-Ṣalāh ‘alān-Nabi* ﷺ, written by Al Imām Ismā‘īl bin Ishāq al Jahḍamī al Qaḍī al Mālikī, died 282 H, taḥqīq *Shaiḫ* Muḥammad Nāṣirud-Dīn al ‘Albānī, Al Maktab al Islāmi edition, 1397 H and *Jalā’ul Afhām* by Ibnul Qayyim.

⁵¹² Sūrah Al Aḥzāb (33), ayāh 56.

⁵¹³ Narrated by Muslim no. 384.

The Messenger of Allāh ﷺ said:

٢٣١ - الْبَحِيلُ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ تُصَلِّ عَلَيَّ.

*“A person who is miserly is a person who whenever my name is mentioned, ‘he’ does not read ṣalawāt for me”.*⁵¹⁴

The Messenger of Allāh ﷺ said:

٢٣٢ - إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ.

*“Indeed Allāh possesses the angels who always go round the earth conveying salām upon me and my community”.*⁵¹⁵

The Messenger of Allāh ﷺ said:

٢٣٣ - مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ عَلَيْهِ السَّلَامَ.

⁵¹⁴ Narrated by At-Tirmidhī no. 3546, Aḥmad I/201, An-Nasāʾī within *ʿAmalul Yaum wa'l Lailah* nos. 55-57, Ibnu Ḥibbān (no. 2388 - *Mawārid*), Al Ḥākim I/549. Refer to *Ṣaḥīḥ at-Tirmidhī* III/177 and *Ṣaḥīḥ al Adhkār* no. 339/243, ṣaḥīḥ.

⁵¹⁵ Narrated by An-Nasāʾī III/43, Aḥmad I/387, 441, 452, Ad-Dārimī II/317, Ibnu Ḥibbān (no. 2393 - *Mawārid*) and Al Ḥākim II/421. Pronounced ṣaḥīḥ by Shaiḫ Al ʿAlbānī in *Ṣaḥīḥ Mawāridiz-Zāmʿān* no. 2031. From ʿAbdullāh bin Masʿūd ؓ.

*“There is no person who says salām to me except that Allāh returns my soul to me until I return (‘his’) salām”.*⁵¹⁶

Places and times sanctioned to say ṣalawāt and salām upon the Messenger of Allāh ﷺ.

1. Within ṣalāt at the time of taṣḥahhud/taḥiyyat at the beginning and the end.⁵¹⁷ Based upon the ḥadīth of Faḍālah bin ʿUбайд al Anṣārī, “The Prophet ﷺ admonished a person who did not perform ṣalawāt to him”.⁵¹⁸

Imām Ash-Shāfiʿi رحمه الله said: “The beginning and end of taṣḥahhud is the same, there is no difference, what I mean by taṣḥahhud is taṣḥahhud and ṣalawāt upon the Prophet ﷺ, because it is imperfect if one of them is left aside”.⁵¹⁹

Bashir bin Saʿad رضي الله عنه once asked the Prophet ﷺ: “How to perform ṣalawāt to the Prophet within ṣalāt?” So the Prophet ﷺ taught him...⁵²⁰

⁵¹⁶ Narrated by Abū Dāwūd no. 2041, Aḥmad II/527, Al Baihaqī V/245, from Abū Hurairah رضي الله عنه. Pronounced ḥasan by Shaikh Al ʿAlbānī in *Ṣaḥīḥ Abī Dāwūd* I/383.

⁵¹⁷ Refer to *Ṣifatus-Ṣalātin-Nabiyyi* ﷺ - Shaikh Al ʿAlbānī.

⁵¹⁸ Ṣaḥīḥ, narrated by Abū Dāwūd no. 1481, At-Tirmidhī no. 3477, Aḥmad VI/18, An-Nasāʾī III/44-45 and others.

⁵¹⁹ *Al Umm* I/141 and refer also to *Ṣifatus-Ṣalātin-Nabi* ﷺ - Shaikh Al ʿAlbānī p. 170.

⁵²⁰ Narrated by Muslim no. 405 and others from Abū Masʿūd al Anṣārī رضي الله عنه.

2. Within Ṣalātul Janazah after the second takbīr. It is sunnah to read ṣalawāt within ṣalātul janazah after the second takbīr based on the maṣḥḥūr (widely-known) narration from the ṣaḥābī Abū Umāmah bin Sahl bin Ḥunaif رضي الله عنه.⁵²¹
3. Within a khuṭbah – such as in khuṭbah Jumʿat, ʿĪdul Fiṭr and ʿĪdul ʿAḍḥā, Istisqāʾ, etc.⁵²²
4. After answering the Adhān.⁵²³
5. When making duʿāʾ.

There are three ways:

- a. Before making duʿāʾ, praising Allāh ﷻ and reading ṣalawāt upon the Prophet ﷺ.
- b. Ṣalawāt at the beginning, middle and end of duʿāʾ.
- c. Ṣalawāt at the beginning and the end, mid duʿāʾ.

Based on the ḥadīth of Faḍālah bin ʿUbaid, the Prophet ﷺ said: “Whenever a person from amongst you makes duʿāʾ, begin by praising Allāh and extolling Him, then make ṣalawāt upon the Prophet ﷺ, then make duʿāʾ according to what ‘he’ wills”.⁵²⁴

⁵²¹ That which is narrated by Imām Ash-Shāfiʿi within Al Umm I/308-309, Ibnul Jārūd within Al Muntaqa no. 540, Al Ḥākim I/360, Al Baihaqī IV/40 and others. Pronounced ṣaḥīḥ by Shaikh Al ʿAlbānī within *Irwaʿul Gḥalīl* no. 734 and *Aḥkāmul Janāʾiz* pp. 155-156 no. 79, Maktabah al Maʿarif edition, 1412 H.

⁵²² *Jalāʾul Afhām* pp. 521-526.

⁵²³ Based on the ḥadīth of Muslim no. 384 from ʿAbdullāh bin ʿUmar رضي الله عنه. *Jalāʾul Afhām* pp. 526-530.

⁵²⁴ Narrated by Aḥmad VI/18, Abū Dāwūd no. 1481, An-Nasāʾī III/44, At-Tirmidhī no. 3477, Ṣaḥīḥ Ibni Kḥuzaimah 709, 710, Al Ḥākim I/230, 268.

Based on another ḥadīth that: “Every du‘ā° is held until ‘he’ says ṣalawāt upon the Prophet ﷺ”.⁵²⁵

6. When entering and leaving a masjid.⁵²⁶ It is sunnah to say ṣalawāt and salām to the Prophet Muḥammad ﷺ when entering the masjid and when leaving it.⁵²⁷
7. Every time at an assembled meeting, when a number of people have gathered, before its ending.⁵²⁸
8. Every time the name of the Prophet ﷺ is mentioned.⁵²⁹

The Messenger of Allāh ﷺ said:

٢٣٤ - رَغِمَ أَنْفُ رَجُلٍ ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ...

*“Contempt and loss as well as failure for the person who mentions my name, but then fails to say ṣalawāt upon me”.*⁵³⁰

The Messenger of Allāh ﷺ said: “A person who is miserly is the person who whenever I am mentioned, ‘he’ does not say ṣalawāt upon me”.⁵³¹

⁵²⁵ Refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 2035.

⁵²⁶ *Jalā’ul Afhām* pp. 535-536.

⁵²⁷ Based on the narration of Abū Dāwūd no. 465, Ibnu Mājah no. 772 and Ad-Dārimī I/324.

⁵²⁸ Based on a number of ṣaḥīḥ narrations. Refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* 74-79.

⁵²⁹ *Jalā’ul Afhām* pp. 540-558.

⁵³⁰ Narrated by At-Tirmidhī no. 3545, Al Ḥākim I/549 from Abū Hurairah ؓ, ṣaḥīḥ. Refer to *Irwā’ul Ghalīl* no. 6.

⁵³¹ Refer to p. 279 no. 231.

9. On the eve of Jum^ʿat and on Jum^ʿat.⁵³²

The Messenger of Allāh ﷺ said:

٢٣٥ - أَكْثَرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ وَلَيْلَةَ الْجُمُعَةِ ، فَمَنْ صَلَّى
عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا.

*“(All of) You increase ṣalawāt upon me on Friday and the eve of Friday, because whoever makes ṣalawāt upon me once (ṣalawāt alone), then Allāh makes ṣalawāt upon ‘him’ tenfold”.*⁵³³


٢٣٦ - إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبُضَ
وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ، فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ
مَعْرُوضَةٌ عَلَيَّ...

“Indeed amongst the most excellent of days for you all is Friday. On that day Ādam was created and died, and on that day the trumpet will sound and all of creation will die, and because of that

⁵³² Jalāʾul Afhām pp. 570-571.


⁵³³ Narrated by Al Baihaqī III/249. From Anas ؓ, with a ḥasan sanad. *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 1407.

perform much ṣalawāt on Friday, because the ṣalawāt of you all will be delivered upon me...”⁵³⁴

10. When at Ṣafā and Marwah, on the basis of an athar (a statement or act attributed to a ṣaḥābī) from ʿUmar bin al Khaṭṭāb and his son ʿAbdullāh .⁵³⁵

There are still a number of other places mentioned by Imām Ibnul Qayyim within his book.⁵³⁶

Explanation:

It is sunnah to say ṣalawāt and salām upon the Prophet  each and every time his name is mentioned and hearing it mentioned, based on the dalīl mentioned in point 8, p. 281.

The most succinct ṣiḡḡah (wording formation) of ṣalawāt and salām:

⁵³⁴ Narrated by Abū Dāwūd nos. 1047, 1531, An-Nasāʾī III/91-92, Ibnu Mājah no. 1636, Aḥmad IV/8, Ad-Dārimī I/369, Ibnu Khuzaimah no. 1733, Ibnu Hibbān no. 550, Al Ḥākim I/278, ṣaḥīḥ. *Jalāʾul Afhām* no. 74 pp. 149-156, *Irwāʾul Ghalīl* no. 4.

⁵³⁵ *Jalāʾul Afhām* pp. 537-538. In its essence, the reading of this ṣalawāt accompanies the duʿāʾ, in the same manner as the duʿāʾ proposes reading ṣalawāt, and like that also when at Ṣafā and Marwah.

⁵³⁶ That is *Jalāʾul Afhām fī Faḍliṣ-Ṣalāh waʾs-Salām ʿalā Muḥammadin Khairil Anām* pp.453-558, taʿlīq and takhrīj Shaiḥ Maṣḥūr bin Ḥasan Āl Salmān, 1st edition, Dār Ibnul Jauzī, 1417 H.

1. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (The ṣalawāt of Allāh be on him and salām)
2. عَلَيْهِ الصَّلَاةُ وَالسَّلَام (On him be ṣalawāt and salām)
3. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ (O Allāh on him be ṣalawāt and salām)

Imān An-Nawawī said: “Whenever someone from amongst you makes ṣalawāt upon the Prophet ﷺ let it be that ‘he’ adds together ṣalawāt and salām, and it is impermissible to say only صَلَّى اللَّهُ عَلَيْهِ alone or عَلَيْهِ السَّلَام only”.⁵³⁷

Ibnu Ṣalāh said: “The best authors of ḥadīth and those who strive for knowledge write ṣalawāt as well as salām upon the Messenger of Allāh ﷺ (in full, completely), and when mentioned do not be bored with repeating it, because it is a major immediate benefit obtainable for those who strive for knowledge (ḥadīth) and its writers. Whoever is lazy, then ‘he’ is prevented from receiving any major blessing, and so let it be that ‘he’ does not cut it out or abbreviate it when writing”.⁵³⁸

That which must be attended to within the issue of performing ṣalawāt upon the Messenger of Allāh ﷺ is that a person may not make ṣalawāt in a manner that has not been exemplified by

⁵³⁷ Ṣaḥīḥ al Adhkār I/325.

⁵³⁸ ‘Ulūmul Ḥadīth, the work of Ibnuṣ-Ṣalāh. Refer to this excerpt within *Kitāb al Bā‘ithul Ḥadīth Sharḥ Ikhtisār ‘Ulūmil Ḥadīth* by Al Ḥafīẓ Ibnu Kathīr, *Sharḥ Aḥmad Muḥammad Shākir*. Refer to *Faḍluṣ-Ṣalāh ‘alān-Nabi ﷺ* by *Shāikh* ‘Abdul-Muḥsin al ‘Abbad al Badr, p. 15.

the Messenger of Allāh ﷺ, because ṣalawāt constitutes ʿibādah and the foundation of ʿibādah is *ittibāʿ* (following the example of the Prophet ﷺ). **Amongst examples of ṣalawāt that are bidʿah are: ṣalawāt Badar, ṣalawāt Nāriyah, ṣalawāt al Fatīḥ and others.**

Amongst books that are bidʿah are *Dalāʾil Khairāt wa Shawāqikul Anwār fī Dhikri Ṣalāti ʿalān-Nabiyyil Mukhtār*.⁵³⁹

117. ADAB WHEN SNEEZING AND YAWNING.

٢٣٧ - إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ، فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ فَلْيَقُلْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ.

“Whenever a person amongst you sneezes, let it be that ‘he’ says: الْحَمْدُ لِلَّهِ ‘All praise if for Allāh’, and straight away ‘his’ brothers or friends say: يَرْحَمُكَ اللَّهُ ‘May Allāh bestow mercy on you’. When ‘his’ friends of brothers say that, then say: يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ ‘May Allāh bestow guidance on you and improve your state’”.⁵⁴⁰

⁵³⁹ Refer to Kutub ʿallati Hadhdhara Minhal ʿUlamāʾ by Shaikh Mashhūr Ḥasan Āl Salmān, *Faḍluṣ-Ṣalāḥ ʿalān-Nabi* ﷺ by Shaikh ʿAbdul-Muḥsin al ʿAbbad al Badr, pp. 19-20.

⁵⁴⁰ Narrated by Al Bukhārī no. 6224 from the ṣaḥābī Abū Hurairah ؓ.

٢٣٨ - إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّأَوُّبَ، فَإِذَا عَطَسَ أَحَدُكُمْ
وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ،
وَأَمَّا التَّأَوُّبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَأَوَّبَ أَحَدُكُمْ فَلْيُرِدِّهِ مَا
اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَأَوَّبَ ضَحِكَ مِنْهُ الشَّيْطَانُ.

*“Indeed Allāh likes sneezing and hates yawning. If one of you sneezes and ‘he’ praises Allāh, (says Al Ḥamdulillāh), then let it be that each and every Muslim that hears ‘him’, says to the person who has sneezed: ‘Yarḥamukallāh (May Allāh bestow mercy on you)’. Yawning comes from Shaitān. If a person from amongst you yawns, let it be that restrain it as much as possible. Because Shaitān laughs if a person from amongst you yawns”.*⁵⁴¹

⁵⁴¹ Narrated by Al Bukhārī within Fathul Bārī X/611 no. 6226.

كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ (يَرْحَمُكَ اللَّهُ).

“And each and every Muslim that hears ‘him’, says to the person who has sneezed: ‘Yarḥamukallāh (May Allāh bestow mercy on you)’. This ḥadīth constitutes a dalīl for the obligation to answer to taṣhmīt (saying yarḥamukallāh) for each and every person who hears it. It is the opinion of many people that answering it is only farḍ kifāyah alone so that whenever it is answered by one person only then that takes care of the obligation to answer upon the remainder. This opinion has no foundation whatsoever, and it differs with the answering of salām. Refer to the explanation of Shaiḫ Muḥammad Nāṣirud-Dīn al °Albānī رحمه الله within Ṣaḥīḥ al Kalimīṭ-Ṭayyib p. 158.

Abū Mūsā al Ash[°]arī said: “I heard the Messenger of Allāh ﷺ say:

٢٣٩ - إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهَ، فَشَمَّتُوهُ، فَإِنْ لَمْ يَحْمِدِ اللَّهَ،

فَلَا تُشَمَّتُوهُ.

*“If a person from amongst you sneezes then says ‘Al Ḥamdulillāh’, let it be that all of you say tashmīt for ‘him’ (that is to say: ‘Yarḥamukallāh’), and if ‘he’ does not say ‘Al Ḥamdulillāh’, then do not say tashmīt for ‘him’”.*⁵⁴²

118. PRACTICES THAT ARE TO BE CARRIED OUT ON FRIDAY.

1. It is not permitted to earmark Thursday evening (beginning of Friday) apart from the other nights by means of a specific form of ʿibādah and it is not permitted to earmark Friday with a specific fast, except that which a person usually fasts (that falls upon Friday).⁵⁴³
2. It is not permitted to assign the reading of dhikr, duʿāʾ and the reading of specific suwar (pl. of Sūrah) on the eve or day of Friday except that which is legitimate.⁵⁴⁴
3. That which is legitimate and recommended on the eve of Friday and Friday is:

⁵⁴² Narrated by Muslim no. 2992.

⁵⁴³ Narrated by Muslim no. 1144 (148).

⁵⁴⁴ Such as the reading of Sūrah Yā-Sīn, Al Wāqīʿah, Ar-Raḥmān and specific wirid (recital of specific āyāt) for which there is not one single ṣaḥīḥ narration for it.

- a. Increasing of salawat upon the Prophet ﷺ.⁵⁴⁵
- b. Reading of Sūrah Al Kahf.

From Abū Saʿīd al Khudrī رضي الله عنه, the Prophet ﷺ said:

٢٤٠ - مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ.

*“Whoever reads Sūrah Al Kahf on Friday will have a light that will shine for him in the interval between that Friday and the next”.*⁵⁴⁶

- c. Increase duʿāʾ.

The Prophet ﷺ explains: “On Friday there is a time that when a Muslim performs ṣalāt and asks for something from Allāh, it will be granted (the request) and he ﷺ beckoned that it was for a short time”.⁵⁴⁷

In another narration: “The time (for the granting of duʿāʾ) is between the seating of the Imām until the end of ṣalāt”.⁵⁴⁸

⁵⁴⁵ Narrated by Abū Dāwūd no. 1047, An-Nasāʾī III/91, 92. Refer to pp. 296-298.

⁵⁴⁶ Narrated by Al Ḥākim II/368 and Al Baihaqī III/249 and pronounced ṣaḥīḥ by Shāikh al ʿAlbānī within *Irwāʿul Ghālīl* no. 626. There is another narration from Abū Saʿīd al Khudrī رضي الله عنه wherein he says: Whoever reads Sūrah Al Kahf on **the eve of Friday**... (Narrated by Abū Dāwūd II/454, and the sanad of this ḥadīth is mauquf ṣaḥīḥ. Refer to *Aḥādīthul Jumuʿah*, Shāikh ʿAbdul-Quddus). Imām Aḥ-Shāfiʿī رحمه الله said: “I also like to read Sūrah Al Kahf on the eve of Friday”. *Ṣaḥīḥ al Adhkār* I/449. Thus it is pronounced sunnah to read Sūrah Al Kahf on the eve of Friday and Friday.

⁵⁴⁷ Narrated by Al Bukhārī no. 935. From Abū Hurairah رضي الله عنه.

⁵⁴⁸ Narrated by Muslim no. 853. From ʿAbdullāh bin ʿUmar رضي الله عنه.

And in another narration from the ṣaḥābī Jābir رضي الله عنه, the Prophet ﷺ said: “Seek it (the time for the granting of du‘ā’) at the end of the time for ‘Aṣr (on Friday)”.⁵⁴⁹

The excellence and obligations on Friday can be seen in the book *Zādul Ma‘ād* by Imām Ibnu Qayyim al Jawzīyah I/364-440.

READINGS FOR ḤAJJ AND ‘UMRAH

119. READING TALBIYAH.

٢٤١ - لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ.

*“I fulfil Your call O Allāh, I fulfil Your call. I fulfil Your call, there is no partner alongside You, I fulfil Your call. Indeed praises and benefits are Your possessions, and also the kingdom, there is no partner alongside You”.*⁵⁵⁰

120. DU‘Ā’ UPON SEEING THE KA‘BAH.

⁵⁴⁹ Narrated by Abū Dāwūd no. 1048, An-Nasā’ī III/99-100.

⁵⁵⁰ Narrated by Al Bukhārī no. 1549, *Faṭḥul Bārī* III/408, Muslim no. 1184 (19).

٢٤٢ - اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ.

*“O Allāh, You are the Salvation (Your servants from destruction), and from You also Salvation is hoped for, so maintain us, O our Lord, in salvation”.*⁵⁵¹

121. CARRYING OUT ṬAWĀF (CIRCUMAMBULATION OF THE KA‘BAH) 7 TIMES, MAKING DU‘Ā’ WITH EASY DU‘Ā’.

There are no examples from the Messenger of Allāh ﷺ and his Ṣaḥābat ؓ of specific sayings on the first circumambulation, second, third and so on until the final circumambulation. What the Prophet ﷺ exemplified was a **du‘ā’** between the two pillars of each circumambulation. Besides that we recommend much **dhikr**, reading of Al Qur‘ān, and **du‘ā’**, because ṭawāf is a form of ṣalāt.

122. PERFORMING TAKBĪR EVERY TIME ḤAJAR ASWAD IS ARRIVED AT.

٢٤٣ - طَافَ النَّبِيُّ ﷺ بِالْبَيْتِ عَلَى بَعِيرٍ كُلَّمَا أَتَى الرُّكْنَ أَشَارَ إِلَيْهِ

بِشَيْءٍ عِنْدَهُ وَكَبَّرَ.

“The Prophet ﷺ carried out ṭawāf at the Baitullāh, atop a camel and every time he came to the Ḥajar Aswad (the corner of the

⁵⁵¹ Narrated by Al Bukhārī V/72 with a ḥasan sanad, in the manner said by him ﷺ. Refer to *Manāsikul Ḥajji wa’l ‘Umrah* by Al ‘Albānī p. 20.

*Ka‘bah wherein the Ḥajar Aswad sits), he would indicate to it with what he had with him in his hand and say takbīr”.*⁵⁵²

This is carried out each and every time of passing the Ḥajar Aswad. If one is able to kiss it, then let it be so. If not, it is sufficient to touch it. And if that also is not possible, then it is sufficient to say takbīr: “الله أَكْبَرُ” (Allāh is the Greatest).”

123. DU‘Ā’ BETWEEN THE PILLAR OF YAMĀNĪ AND THE ḤAJAR ASWAD.

٢٤٤ - رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

*“O our Lord, bestow on us goodness in the world and goodness in the Hereafter, and keep us away from the torture of the Fires of Hell”.*⁵⁵³

124. SAYING WHEN ONE IS ON TOP OF MOUNT ŞAFĀ AND MOUNT MARWAH.

“When the Prophet ﷺ was close to Mount Şafā he would say:

⁵⁵² Narrated by Al Bukhārī no. 1612/*Fathul Bārī* III/476, and the meaning of “what” is a stick. Refer to Şaḥīḥ al Bukhārī no. 1607.

⁵⁵³ Narrated by Abū Dāwūd no. 1892, Aḥmad III/411 and Al Baghawī within *Sharḥus-Sunnah* VII/128 no. 1915 from ‘Abdullāh bin As-Sā‘ib ؓ, ḥasan ḥadīth. Refer to *Şaḥīḥ Abī Dāwūd* I/354.

٢٤٥ - ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ (أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ)

‘Verily! Aş-Şafā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh... I begin with what Allāh began with’.

Then he began by climbing mount Şafā, until he saw the ka‘bah. Then facing the Qiblah, read the declarative sentence of tauhīd and takbīr, as well as reading:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

‘None has the right to be worshipped except Allāh, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent. None has the right to be worshipped except Allāh alone. He fulfilled His promise, aided His servant and single-handedly defeated the allies’.

Then, he ﷺ made **du‘ā** between Şafā and Marwah. He read it three times. Within that ḥadīth it is said that the Prophet ﷺ also read it at Marwah in the same manner as he read at Şafā”.⁵⁵⁴

⁵⁵⁴ Narrated by Muslim no. 1218 (147) from Jābir bin ‘Abdullāh ؓ, chapter on *Ḥajjatun-Nabi* ﷺ.

125. DU‘Ā’ ON THE DAY OF ‘ARAFĀT.

The Prophet ﷺ said: “The best du‘ā’ (that which is mustajāb – answered/accepted) is on the Day of ‘Arafāt, and the best that I and the Prophet ﷺ read was:

٢٤٦ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*“None has the right to be worshipped except Allāh, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent”.*⁵⁵⁵

126. READING AT MASH‘ARIL ḤARĀM.

٢٤٧ - ... رَكِبَ ﷺ الْقَصُوءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ
فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتَّى اسْفَرَ جِدًّا فَدَفَعَ قَبْلَ
أَنْ تَطْلُعَ الشَّمْسُ...

⁵⁵⁵ Narrated by At-Tirmidhī no. 3585 and refer to *Ṣaḥīḥ at-Tirmidhī* III/184, ḥasan ḥadīth. Refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* IV/6 no. 1503.

“...The Prophet ﷺ was on a camel *Qaṣwā'* named to *Mash'aril Ḥarām*, then he faced the qiblah, performed *du'ā'*, read *takbīr* and *taḥlīl* (*Lā ilāha illallāh*) as well as the declaration of *tauḥīd*. He continued to perform *du'ā'* until dawn break. Then he left (for *Minā*) before the sun had risen”.⁵⁵⁶

127. PERFORMING TAKBĪR AT EACH THROWING AT JAMARĀT.

٢٤٨ - أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَمَى الْجُمْرَةَ ... بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ يَتَقَدَّمُ أَمَامَهَا فَيَقِفُ مُسْتَقْبِلَ الْقِبْلَةِ، رَافِعًا يَدَيْهِ يَدْعُو، وَكَانَ يُطِيلُ الْوُقُوفَ. ثُمَّ يَأْتِي الْجُمْرَةَ الثَّانِيَةَ فَيَرْمِيهَا بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ ... فَيَقِفُ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو. ثُمَّ يَأْتِي الْجُمْرَةَ الَّتِي عِنْدَ الْعَقَبَةِ فَيَرْمِيهَا بِسَبْعِ حَصِيَّاتٍ، يُكَبِّرُ عِنْدَ كُلَّمَا حَصَاةٍ، ثُمَّ يَنْصَرِفُ فَلَا يَقِفُ عِنْدَهَا.

“Indeed the Messenger of Allāh ﷺ threw seven stone pebbles at *Al Jumrah al 'Ulā* (the first jumrah [close to *Khaif masjid*]), and he pronounced *takbīr* each time he threw; then he went and stood facing the qiblat, and he made *du'ā'* whilst raising both his hands. Then he carried out the same process at *Jumrah ath-Thāniyah* (the

⁵⁵⁶ Narrated by Muslim no. 1218.

second or middle jumrah [Al Jumrah al Wusṭā]), then made *duʿāʾ*. Then he threw seven stone pebbles at Al Jumrah al ʿAqabah (the third jumrah), and made *takbīr* each time he threw, then he went, and he would leave and not stay by it (did not perform *duʿāʾ*)”.⁵⁵⁷

DUʿĀʾ KAFFĀRATUL MAJĀLIS⁵⁵⁸ – 128.

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تُحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ،
وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمَنْ الْيَقِينِ مَا تُهَوِّنُ عَلَيْنَا مَصَائِبَ
الدُّنْيَا، اللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ
الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا
تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْثَرَ هَمًّا، وَلَا مَبْلَغَ عِلْمِنَا،
وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

“O Allāh, bless us with feelings of fear towards You, who is confined from us by means of sinful deeds towards You, and (bless us with) obedience to You which will deliver us to Your Paradise and (bless us also) with certitude that will cause to bring about

⁵⁵⁷ Narrated by Al Bukhārī no. 1753. The chapter on *Ad-Duʿāʾ ʿIndal Jamratayni/Faṭḥul Bārī* III/584 and Muslim no. 1218.

⁵⁵⁸ *Kaffāratul Majālis* means to expiate whatever sins arise during assemblies. It is read after the finish of every majālis of *dhikr*, majālis of ʿilmu and others.

lightness for us in all calamities in this world. O Allāh, bless us with benefits by means of our hearing, our sight and within our strength for as long as we live, and make it a legacy from us. And make for us recompense to those people whom we have mistreated, and help us against those people who are our enemies, and do let it be that You allow our calamities to be in the endeavours of our Deen and don't You make this world the greatest of our aspirations and the peak of our 'ilmu and don't You make those people who are ill-favoured towards us above us in authority".⁵⁵⁹

٢٥٠ - سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ

وَأَتُوبُ إِلَيْكَ.

“All Glory to You, O Allāh, I praise You. I bear witness that there is no ilāh (which has the right to be worshipped in truth) except You, I ask for forgiveness from and perform repentance to You”.⁵⁶⁰

⁵⁵⁹ Narrated by At-Tirmidhī no. 3502 and Al Ḥākim I/528 and pronounced ṣaḥīḥ as well as agreed upon by Adh-Dhahabī. Ibnus-Sunni no. 446. And refer also to *Ṣaḥīḥ at-Tirmidhī* III/168 no. 2783 and *Ṣaḥīḥul Jāmi'* no. 1268, *Ṣaḥīḥ al Kalimīṭ-Ṭayyib* no. 226. Ibnu 'Umar ؓ said: “The Messenger of Allāh ﷺ often read this **du'ā'** for his Ṣaḥābat ؓ before rising up from a majlis”.

⁵⁶⁰ The Messenger of Allāh ﷺ said: “Whoever sits within a majlis, then there is a mistake and many errors, and afterwards before ‘he’ rises from that majlis ‘he’ reads: ‘**Subḥānakallāhumma Wabiḥamdika Ashhadu allā Ilāha illa Anta Astaghfiruka wa atūbu ilaika**’, then Allāh will remove ‘his’ errors that took place in that majlis”. Narrated by At-Tirmidhī no. 3433, An-Nasā'ī within *'Amalul Yaum wa'l Lailah* no. 400, Ibnu Ḥibbān no. 2366 (*Ṣaḥīḥ Mawāridiz-Zam'ān* no. 2007), Ibnus-Sunni within *'Amalul Yaum wa'l Lailah* no. 447 and Al Ḥākim I/536-537. From the ṣaḥābī Abū Hurairah ؓ.

At-Tirmidhī said: “This ḥadīth is ḥasan ṣaḥīḥ”.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، وَمَنْ
تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

“O Allāh, abundantly bestow ṣalawāt and salām upon our Prophet Muḥammad ﷺ, his family and his Ṣaḥābat overall, as well as those people who follow them in goodness until the Day of the Hour”.

Al Ḥākim pronounced it ṣaḥīḥ and it was agreed by Adh-Dhahabī. This ḥadīth was also narrated by the ṣaḥābī Abū Ba(u)rzah ؓ, ʿĀʾiṣḥah ؓ and Jubair bin Muṭʿim ؓ.

From ʿĀʾiṣḥah ؓ who said: “Every time the Messenger of Allāh ﷺ sat at a certain place and every time he carried out ṣalāt, he finished them off with various sentences”. ʿĀʾiṣḥah ؓ said: “O Messenger of Allāh ﷺ, I saw that at every time you sit at a majlis or place for carrying out ṣalāt, that you finish off with various sentences”. He said: “Yes, whoever says something good, will have that goodness written for him (the blessing of reading that sentence), and whoever says something bad, then that sentence will remove it. (That sentence is):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

“All Glory to You, O Allāh, I praise You. I bear witness that there is no ilāh (which has the right to be worshipped in truth) except You, I ask for forgiveness from and perform repentance to You”. (Narrated by An-Nasāʾī within ‘Amalul Yaum wa’l Lailah no. 403, Aḥmad VI/77. Refer to Fathul Bārī XIII/546, Silsilah al Aḥādīth aṣ-Ṣaḥīḥah no. 3164).

RUQYAH

Treating Magic, Witchcraft and Other Diseases According to Al Qur'ān and As-Sunnah

INTRODUCTION

The Importance of Healing by means of Al Qur'ān and As-Sunnah

There is no doubt that healing by means of Al Qur'ān and with what has been resolved and made explicit by the Prophet ﷺ constitutes ruqyah⁵⁶¹, and which constitute healing of benefit as well as the perfect antidote.

Allāh ﷻ decrees:

⁵⁶¹ Ruqyah in its plural form is ruqā, and that is readings that act as treatment in a legitimate manner (that is on the basis of ṣaḥīḥ narrations, or in accordance with the stipulations already agreed upon by the ʿUlamāʾ - editor.).

... قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ ... ﴿٤٤﴾

“...Say: “It (Al Qur^{ān}) is for those who believe, a guide and a healing...”⁵⁶²

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ... ﴿٨٢﴾

And We send down from the Qur^{ān} that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it),..⁵⁶³

The meaning of “from the Qur^{ān}”, in the above ayāh is Al Qur^{ān} itself. Because Al Qur^{ān} in its entirety is a healing, as stated in the above āyāt.⁵⁶⁴

Allāh ﷻ decrees:

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي

الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

⁵⁶² Sūrah Fuṣṣilat (41), ayāh 44.

⁵⁶³ Sūrah Al Isrā^ʿ (17), ayāh 82.

⁵⁶⁴ Refer to *Al Jawābul Kāfī liman Sa^ʿala ʿanid-Dawā^ʿish-Shāfī* (The adequate answer for those people who ask about an efficacious cure) or *Ad-Dā^ʿwaʿd-Dawā^ʿ* (illness and its cure) by Ibnul Qayyim (p. 7).

*“O mankind! There has come to you a good advice from your Lord (i.e. the Qurʿān), and a healing for that in your breasts, - a guidance and a mercy for the believers”.*⁵⁶⁵

Thereby, Al Qurʿān constitutes the perfect healer amongst the entire cures for the heart and the body, as well as the cure for all illnesses of the earth and the Hereafter. It is not every person who is able to nor possesses the capability to carry out healing by means of Al Qurʿān. If that treatment and its healing is carried out in a goodly manner towards the one who is ill, by means of it being based upon belief and faith, with full acceptance, certitude of conviction, fulfilment of its legitimate requirements, then there is not one single illness that is capable of striving against it no matter for what period of time. How is it possible for that illness to be defiant of and against the decrees of the Lord of the earth and heavens who if they (those decrees) were to descend upon a mountain, then that mountain would be in complete disarray, or if they descended upon the earth, it would certainly split. Because of that, there is not one illness of the heart and body except that within Al Qurʿān there is a way to cure it, seek out its cause, as well as its prevention towards a person who has been blessed with understanding by Allāh towards His Book. And Allāh ﷻ (the Most Powerful and Most Noble) has mentioned within Al Qurʿān a number of illnesses of the heart and body, as well as mentioning cures for the heart and body.

⁵⁶⁵ Sūrah Yūnus (10), ayāh 57.

Illnesses of the heart are comprised of two sorts, that is: illness from **shubhat** (uncertainty) or doubt, and illness from **shahwah** or yearning (lust). Allāh the Almighty has mentioned a number of illnesses of the heart in detail as well as a number of causes, and at the same time the manner in which to cure those illnesses.⁵⁶⁶

Allāh ﷻ decrees:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي

ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

*“Is it not sufficient for them that We have sent down to you the Book (the Qurʾān) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe”.*⁵⁶⁷

Al °Alāmah Ibnul Qayyim رحمه الله puts forward:

فَمَنْ لَمْ يَشْفِهِ الْقُرْآنُ فَلَا شَفَاةُ اللَّهِ، وَمَنْ لَمْ يَكْفِهِ فَلَا كَفَاةُ اللَّهِ.

“Whoever is not able to be cured by means of Al Qurʾān, means that Allāh has not given a cure to ‘him’. And for whomever Al

⁵⁶⁶ Refer to *Zādul Maʿād* by Ibnul Qayyim (IV/6, IV/352).

⁵⁶⁷ Sūrah Al °Ankabūt (29), ayāh 51.

Qurʾān does not suffice, then Allāh does not bestow sufficiency on ‘him’.⁵⁶⁸

Whereas concerning illnesses of the body or physical illnesses, Al Qurʾān has already guided and pointed us towards the principal treatments and their cures, and also the rules that they hold to. That is, that the treatment for the illness of the body in its entirety is available within Al Qurʾān, and that has three points:

1. To safeguard health.
2. To protect oneself from matters that are able to cause illness.
3. To remove elements that harm the body.

And on the basis of these matters the entire composition from the above kinds.⁵⁶⁹

If a servant carries out healing by means of Al Qurʾān in a goodly and true manner, then certainly ‘he’ will see amazing and rapid changes within healing.

Imām Ibnul Qayyim رحمه الله said: “Once I fell ill, but I did not meet a doctor or medication. Then I endeavoured to medicate and treat myself by means of Sūrah Al Fātiḥah, and I saw amazing changes. I took a glass of Zamzam water and read Sūrah Al Fātiḥah

⁵⁶⁸ Refer to *Zādul Maʿād* (IV/352).

⁵⁶⁹ Refer to the following source: *Zādul Maʿād* (IV/6, 352).

a number of times over it, then I drank it until I was totally healed. Furthermore, I became dependent upon that manner of curing a variety of illnesses and I felt great benefit from it. Afterwards I informed many people who complained about specific illnesses and many of them were rapidly cured”.⁵⁷⁰

Likewise also treatment by means of *ruqā* (plural of ruqyah) from ṣaḥīḥ narrations of the Prophet ﷺ constitute highly beneficial treatment. And also a specifically offered du‘ā°. Whenever such a du‘ā° prevents inhibitants from answering that du‘ā°, then it is the highly beneficial root cause for preventing matters that are disliked and it achieves those matters that are desired. Matters such as this are included amongst those cures that are beneficial, specifically those carried out repeatedly. And a du‘ā° functions as preventative for *balā*° (trial, misfortune, calamity), prevent its befalling, or lightening it if is already evident that it has happened.⁵⁷¹

لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ.

*“There is nothing that is able to prevent qadā° (divine decree) except du‘ā°, and there is nothing that is able to bestow increase in age except righteousness”.*⁵⁷²

⁵⁷⁰ Refer to *Zādul Ma‘ād* (IV/178) and *Al Jawābul Kāfi* (p. 23).

⁵⁷¹ Refer to *Al Jawābul Kāfi* (pp. 22-25).

⁵⁷² Narrated by Al Ḥākim and At-Tirmidhī no. 2139 and pronounced ḥasan by Shaikh al °Albānī, refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 154.

However, here there exists one matter that must be thoroughly understood, and that is that āyāt, dhikr, du[°]ā[°] and a number of ta[°]awwudh (requesting the protection of Allāh) that are used to treat or to essentially perform ruqyah by means of all āyāt, dhikr, du[°]ā[°] and ta[°]awwudh which themselves are immensely beneficial and are also able to cure. However, it requires the acceptance (from the person who is sick) and the strength of the person who is treating and its influence. If a certain form of treatment fails, then that is because of the weakness of the one undertaking it, or because it is not accepted by the party being treated, or that there is a resilient restriction within it that blocks the reaction of the cure.

Treatment by means of ruqyah is able to be achieved by means of the existence of two features, that is, from the aspect of the patient (the one who is sick) and from the aspect of the person who is performing the treatment.

That aspect which originates from the patient is personal strength and the sincerity to be dependent upon Allāh, as well as the conviction and certitude that Al Qur[°]ān is indeed that which heals and a mercy for people who have faith and who truly perform ta[°]awwudh that is consonant between the heart and tongue, then such as that constitutes a form of resistance. And a person who carries out such a struggle will not be overwhelmed by an enemy except by means of two points, that is:

Firstly, the existence of weapons to be used must be true, good and both hands that use them must be strong. If either one of them is lost, then those weapons will not have much meaning, not to mention whenever both of the above matters do not exist, that is, the heart is empty of tauhīd, of tawakkal, of taqwā, of tawajjuh (facing, completely dependent upon Allāh, attentive) and without possession of weapons.

Secondly, from the aspect of treating by means of Al Qurʾān and As-Sunnah both of the above matters must be fulfilled.⁵⁷³ Because of that, Ibnut-Tīn رحمه الله said: “Ruqyah by means of the use of a number taʿawwudh statements and also others from amongst the Names of Allāh is treatment of the soul. If it is carried out by the tongues of good people, then with the permission of Allāh ﷻ the desired recovery will occur”.⁵⁷⁴

The ʿUlamāʾ are agreed that ruqyah is permissible upon three requisites, that is:⁵⁷⁵

1. Ruqyah is by means of using the decrees of Allāh, His Names and His Attributes, or the sayings of the Messenger of Allāh ﷺ.
2. Ruqyah may be enunciated in Arabic or in another language whose meaning is understood.

⁵⁷³ Refer to *Zādul Maʿād* IV/67-68.

⁵⁷⁴ *Fatḥul Bārī* (X/196).

⁵⁷⁵ Refer to *Fatḥul Bārī* (X/195), and also *Fatāwa al ʿAllāmah Ibnī Bāz* (II/384).

3. It must be understood that it is not the essence of the ruqyah itself that bestows an influencing effect, but that which bestows the effect is the authority of Allāh ﷻ, whilst the ruqyah only constitutes one cause alone.⁵⁷⁶

⁵⁷⁶ Refer to *Al ‘Ilāj bir-Ruqā minal Kitāb wa ‘s-Sunnah* p. 83.

ONE

COMFORT FOR THE PERSON WHO HAS BEEN STRUCK BY A CALAMITY (TRIAL)⁵⁷⁷

This life is not detached from trials and tests, and indeed trials and tests are part of the Sunnatullāh within life. ‘Mankind’ will be tested in everything, within matters that it likes and enjoys as well as in matters that it hates and does not like. **Allāh** ﷻ decrees:

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ



﴿Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.﴾⁵⁷⁸

Concerning this ayāh, Ibnu ʿAbbās ؓ said: “We will try you all with difficulties, contentment, health and illness, wealth, and

⁵⁷⁷ This discussion is taken from the book *Tuḥfatul Marīd* by ʿAbdullāh bin ʿAlī al Juʿaithīn. I Dārul Waṭan lin-Naṣhr 1415 H and other books.

⁵⁷⁸ Sūrah Al ʿAnbiyāʾ (21), ayāh 35.

poverty, that which is ḥalāl and ḥarām, obedience and violation, guidance and digression”.⁵⁷⁹

Within another narration is: “Contentment and difficulties that form trials”.⁵⁸⁰

Allāh ﷻ decrees:

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا^ط مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ

ذَلِكَ^ط وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

﴿And We have broken them (i.e. the Jews) up into various separate groups on the earth, some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh’s Obedience).﴾

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Ibnu Jarīr رحمه الله said: “We tried them with ease within life and the sphere of fortune. This is what is meant by الْحَسَنَات - good (blessings). Whilst السَّيِّئَات - evil (calamities) – is hard-pressedness

⁵⁷⁹ Tafsīr Ibni Jarīr at-Ṭabarī IX/26 no. 24588, 1st edition Dārul Kutub al ‘Ilmiyah, Beirut, 1412 H.

⁵⁸⁰ Tafsīr Ibni Jarīr at-Ṭabarī IX/25 no. 24585, 1st edition Dārul Kutub al ‘Ilmiyah, Beirut, 1412 H.

⁵⁸¹ Sūrah Al A‘rāf (7), ayāh 168.

within life, difficulties, calamities and little wealth, in order that they return, *يَرْجِعُونَ لَعَلَّهُمْ*, that is to return in obedience to the Lord, in order to return to Allāh and to repent from the sins and violations that they carry out”.⁵⁸²

WISDOM AND BENEFITS OF ILLNESS

From the above āyāt, we know that the various kinds of illness are a part of the trials that Allāh has bestowed upon His servants. Truly trials are the Sunnatullāh that have been prescribed on the basis of His mercy and wisdom. Know that, O my ‘brothers’ that whilst you are sick, be it *taqdīr kaumī* (universal fate, decree) or *taqdīr shar‘ī* (rightful, legitimate decree), but that it contains goodness and mercy for His servants. Within it is contained wisdom that is bountiful and which cannot possibly be reasoned by the intellect of ‘mankind’.

Ibnul Qayyim رحمه الله said: “Supposing we can extract the wisdom of Allāh that is contained within His creation and endeavours, then it would not be less than wisdom in its thousands. However our intellect is very limited, our knowledge is too small and the knowledge of all of the created beings would be in vain if

⁵⁸² *Tafsīr Ibnī Jarīr at-Ṭabarī* VI/104, 1st edition Dārul Kutub al ‘Ilmiyah, Beirut, 1412 H. Ibnu Kathīr said: “We tried them with ease, difficulty, desire, ‘āfiyat (health, vitality) and disaster”. (*Tafsīr Ibnī Kathīr* II/289).

compared to the knowledge of Allāh, in the same manner as the light of a lamp is in comparison to the light of the sun. And this is only an approximation, which in truth would be more than the approximation of this illustration.⁵⁸³

The various trials, tests, afflictions, illnesses, difficulties and torments possess many, many benefits and wisdoms. Here I will explain a small proportion of the benefits of illness as well as their wisdoms:

1. Patience as a consequence of facing adversity and hardship.

Allāh created the created beings in order to bestow trials and tests, then demanded consequences for that pleasure, that is to be patient and consequent for the difficulties, that is patient. This matter cannot occur except if Allāh reverses a number of human conditions, with the result that the ‘ibādah of ‘mankind’ to Allāh becomes clear.

If someone truly believes, then all of ‘his’ affairs constitute goodness. If ‘he’ receives happiness, then ‘he’ is thankful and when it is difficulty, ‘he’ is patient. The Messenger of Allāh ﷺ said:

⁵⁸³ *Shifāʾul ʿAlīl fī Masāʾilil Qaḍāʾ waʾl Qadar waʾl Hikmah waʾt-Taʿlīl* p. 452, Dāruẓ-Zamzam edition.

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ
 إِنَّ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ. وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ
 خَيْرًا لَهُ.

*“Amazing indeed is the affairs of the mu‘min, indeed all of their affairs constitute goodness, and this matter does not occur except for a mu‘min. If ‘he’ gains happiness, then ‘he’ is thankful and that constitutes happiness for ‘him’, and if ‘he’ is in receipt of difficulty, then ‘he’ is patient and this constitutes goodness for ‘him’ ”.*⁵⁸⁴

There are many dalāʿil that indicate that calamities, afflictions and illness are matters that are common for ‘mankind’, and all of them will certainly befall them, in order to bring into reality ʿibādah to Allāh.

Allāh ﷻ decrees:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
 وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا

⁵⁸⁴ Narrated by Muslim no. 2999. From Shuhaib ﷺ.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ

وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

﴿And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to Aş-Şābirīn (the patient ones, etc.).

Who, when afflicted with calamity, say: “Truly! To Allāh we belong and truly, to Him we shall return.”

They are those on whom are the Ṣalawāt (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided-ones.﴾⁵⁸⁵

Al Ḥāfiẓ Ibnu Kathīr رحمه الله said when interpreting ayāh 214 of Sūrah Al Baqarah:

﴿...وَالضَّرَاءُ الْبَأْسَاءُ...﴾: “That trial is sickness, affliction,

torment, calamity and disaster”.⁵⁸⁶

2. Eliminating sin and error.

⁵⁸⁵ Sūrah Al Baqarah (2), āyāt 155-157.

⁵⁸⁶ *Tafsīr Ibni Kathīr* concerning the explanation of Sūrah Al Baqarah (2), ayāh 214.

O my brothers who are sick, your illness forms the cause for the forgiveness of the errors that you once carried out in your hearts, hearing, seeing, tongue (mouth) and all parts of your bodies. And sometimes that illness also forms punishment for a certain sin once carried out by someone, as in the decree of Allāh ﷻ:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٥٨٧﴾

﴿And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.﴾⁵⁸⁷

The swifter the punishment for a mu'min in this world is better for 'him', since by that means Allāh will expunge 'his' sins and 'he' will meet with Allāh in a clean and safe state.

The aḥādīth that make plain the forgiveness of sin because of situations wherein there are many calamities and illness, amongst others are:

The Messenger of Allāh ﷺ said:

مَا مِنْ مُّسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَّرَضٍ فَمَا سِوَاهُ، إِلَّا حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ
كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا.

⁵⁸⁷ Sūrah Ash-Shūra (42), ayāh 30.

﴿There is no affliction which befalls a Muslim but that Allah expiates some of his wrong actions by it, like leaves fall from a tree.﴾⁵⁸⁸

مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ، وَلَا وَصَبٍ، وَلَا سَقَمٍ، وَلَا حَزَنٍ، وَلَا حَتَّىٰ أَلْهَمَ إِلَهُهُ، الشَّوْكَةُ إِلَّا كَفَّرَ اللَّهُ بِهِ مِنْ سَيِّئَاتِهِ.

﴿There does not befall upon a mu'min feelings of illness that continue,⁵⁸⁹ difficulties, sickness and also sadness, even to the point of enduringly troublesome afflictions,⁵⁹⁰ except that it will remove with it sins.﴾⁵⁹¹

⁵⁸⁸ Narrated by Al Bukhārī no. 5660/*Al Fath* X/120 and Muslim no. 2571.

⁵⁸⁹ The word Al Waṣab means lasting illness. And that word is in the decree of Allāh ﷻ:

...وَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾

﴿...and theirs is a constant (painful) torment.﴾ (Sūrah Aṣ-Ṣāffāt (37), ayāh 9.)

Meaning continuous. Refer also to *Sharḥ an-Nawawī* XVI/130.

⁵⁹⁰ It is said (according to one opinion), it is by means of bestowing the 'vowel sign' fathah on the consonant letter ya and the 'vowel sign' ḍammah on the consonant letter ha, that is – يَهُمُّهُ. And there are also those who state it by means of bestowing the 'vowel sign' ḍammah on the consonant letter ya and the 'vowel sign' fathah on the consonant letter ha, that is – يُهْمُّهُ, meaning troublesome afflictions. Both of them are correct. Refer to *Sharḥ an-Nawawī* (XVI/130).

⁵⁹¹ Narrated by Muslim no. 2573 from the Ṣaḥābah Abū Sa'īd and Abū Hurairah رضى الله عنه.

These aḥādīth indicate that whatever befalls a mu'min from sadness, difficulty, or illness, all of them will remove sins from a servant (of Allāh).

From Abū Sa'īd al Khudrī رضي الله عنه, who said: “There was a man who asked the Messenger of Allāh ﷺ, ‘Inform me of the illnesses that us, what do we obtain because of them?’ He ﷺ answered: ‘Forgiveness of sins’. °Ubay bin Ka'ab said: ‘Even if the illness is small?’ He ﷺ answered again: ‘Even (if it is) a thorn and even smaller than that...’”.⁵⁹²

مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ
وَمَا عَلَيْهِ خَطِيئَةٌ.

﴿Havoc always befalls the mu'min and the mu'minah, their children and their wealth, until they meet with Allāh in a state of sinlessness upon themselves﴾.⁵⁹³

⁵⁹² Narrated by Aḥmad III/23, Ibnu Ḥibbān (no. 692 - *Mawārid*). Al Ḥaiṭhamī said in *Majma'uz-Zawā'id* II/302, the narrators are *thiqah* (reliable, trustworthy). This ḥadīth is pronounced ḥasan by Shāikh al °Albānī within *Ṣaḥīḥ Mawāridiz-Zam'ān* no. 571.

⁵⁹³ Narrated by At-Tirmidhī 2399, Aḥmad II/450, Al Ḥākim I/346, IV/314, Ibnu Ḥibbān (no. 697 - *Mawārid*), *Ṣaḥīḥ Mawāridiz-Zam'ān* no. 576. At-Tirmidhī said: “(It is) ḥasan Ṣaḥīḥ”.

إِنَّ اللَّهَ لَيَبْتَلِي عَبْدَهُ بِالسَّقَمِ حَتَّى يُكَفِّرَ ذَلِكَ عَنْهُ كُلَّ ذَنْبٍ.

﴿Indeed Allāh will truly test His servant with illness, until 'he' removes every sin from 'him'.﴾⁵⁹⁴

3. Written/recorded a number of kindnesses and degrees of enhancement.

Amongst the benefits of illness, if a person is patient, (is that) 'he' will be bestowed with blessings by means of having written (acts of) goodness and be raised in ranking.

مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ: (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا) إِلَّا أَجَرَهُ اللَّهُ فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا.

﴿There is no servant who has been befallen with a misfortune and then says:

⁵⁹⁴ Narrated by Al Ḥākim I/348 from Abū Hurairah رضي الله عنه. Al Ḥākim said: “(It is) Ṣaḥīḥ according to the terms of Al Bukhārī and Muslim, and it is agreed upon by Adh-Dhahabī”. Shaikh al Albānī said: “(It is) Ṣaḥīḥ”. Refer to *Ṣaḥīḥ al Jāmi‘iṣ-Ṣaghīr* no. 1870.

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا)

‘Truly! To Allāh we belong and truly, to Him we shall return. O Allāh, bestow upon me a reward within this misfortune, and bestow recompense to me with that which is better than it’. But rather Allāh nestows blessings within that misfortune, and recompenses it with that which is better for ‘him’. ﴿595﴾

مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيتَ عَنْهُ بِهَا خَطِيئَةٌ.

﴿There is no Muslim who has been pricked by a thorn or more than that, except that it is prescribed for ‘him’ and by that means one degree (in ranking) is made for ‘him’ and one error is removed from ‘him’. ﴿596﴾

It may be that someone possesses a noble status in the eyes of Allāh, however ‘he’ does not possess a deed that can be conducive to that status. Then Allāh tries ‘him’ with something that ‘he’ does not like, until ‘he’ deserves to receive that status and ‘he’ achieves it.

⁵⁹⁵ Narrated by Muslim no. 918 (4).

⁵⁹⁶ Narrated by Muslim no. 2572.

From Abū Hurairah رضي الله عنه, he said: “The Messenger of Allāh ﷺ said:

إِنَّ الرَّجُلَ لَيَكُونُ لَهُ عِنْدَ اللَّهِ الْمَنْزِلَةُ، فَمَا يَبْلُغُهَا بِعَمَلٍ، فَمَا يَزَالُ اللَّهُ
يَبْتَلِيهِ بِمَا يَكْرَهُ حَتَّى يُبْلَغَهُ إِيَّاهَا.

﴿Indeed a person truly possesses status at the side of Allāh, yet there is not one deed that can be attributed to ‘him’ there. So Allāh always tries ‘him’ with something that ‘he’ does not like, until ‘he’ can reach that status desired by Allāh.﴾⁵⁹⁷

4. The way that strives for Jannah (Paradise).

Paradise cannot be obtained except by means of something that is disliked by the soul of ‘mankind’.

حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُقَّتِ النَّارُ بِالشَّهَوَاتِ.

⁵⁹⁷ Narrated by Abū Ya‘lā, Ibnu Hibbān (no. 693 - Mawārid) and Al Hākim I/344, who said: “Its sanad is Ṣaḥīḥ”. Imām Al Hāthamī said: “Its narrators are thiqaḥ”. *Majma‘uz-Zawā‘id* II/292, *Silsilah al Ahādīth aṣ-Ṣaḥīḥah* no. 2599, *Ṣaḥīḥ al Mawārid* no. 572.

Jannah is surrounded by things that are disliked and Hell is surrounded with a number of kinds of passions. 598

Allāh ﷻ decrees: “O son of Ādam, if you are patient and seek reward at the moment of first shock, I (Allāh) will not approve of any reward for you less than Paradise”. 599

إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ:
نَعَمْ، فَيَقُولُ: قَبَضْتُمْ ثَمَرَةَ قُودِهِ، فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ
عَبْدِي؟ فَيَقُولُونَ: حَمْدَكَ وَاسْتَرْجَعَ، فَيَقُولُ اللَّهُ: ابْنُوا لِعَبْدِي بَيْتًا فِي
الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ.

When the son of a servant of Allāh dies, Allāh Almighty would say to His angels, ‘Have you taken the soul away of the son of My servant?’ They would answer in the affirmative. He would say, ‘Have you taken away the fruit of his heart?’ They would again answer in the affirmative. He would then say, ‘What did My servant say?’ They would answer by saying, ‘He praised You, said Istirja^c (Innā Lillāhi wa Innā Ilayhi Rāji^cūn - We belong to Allah, and to

⁵⁹⁸ Narrated by Al Bukhārī no. 6487, Muslim IV/2174 nos. 2822, 2823 and this enunciation is that of Muslim, from Abū Hurairah ؓ.

⁵⁹⁹ Narrated by Ibnu Mājah no. 1597, Shaiḫ al °Albānī said that this ḥadīth is ḥasan. *Ṣaḥīḥ Ibnu Mājah* I/266. What is meant by the above ḥadīth is that whenever a servant seeks reward from the misfortune that befalls ‘him’, then Allāh rewards ‘him’ by bestowing the blessing of Paradise upon ‘him’.

Him is our return).’ The Almighty would then say, ‘Build My servant a home in Paradise and call it بيت الحمد Bait al-Ḥamd - Home of the Praise’. ﴿600﴾

يَقُولُ اللَّهُ عَزَّ وَجَلَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ
مِنْ أَهْلِ الدُّنْيَا ، ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ.

﴿Allāh ﷻ decrees (within a Qudsi ḥadīth): ‘I have nothing to give but Paradise as a reward to My believer-slave who, if I cause his son or brother to die, he bears it patiently for My reward’. ﴿601﴾

يَقُولُ اللَّهُ ﷻ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ، فَصَبَرَ {وَاحْتَسَبَ} عَوَّضْتُهُ
مِنْهُمَا الْجَنَّةَ.

﴿Allāh, ﷻ (Owner of Greatness and Most Powerful), decrees: If I deprive My slave of his two beloved things and he remains patient, I will let him enter Paradise in compensation for them’. ﴿602﴾

What is meant by ‘...two beloved things...’ is ‘his’ two eyes.

⁶⁰⁰ Narrated by At-Tirmidhī no. 1021, refer to *Ṣaḥīḥ at-Tirmidhī* I/298 no. 814. Ḥasan.

⁶⁰¹ Narrated by Al Bukhārī within *Al Faṭḥ* XI/242.

⁶⁰² Narrated by Al Bukhārī within *Al Faṭḥ* X/116. And the word that is between the brackets is from the book *Sunan at-Tirmidhī* no. 2401. Refer also to *Ṣaḥīḥ at-Tirmidhī* II/286 no. 1959.

From ‘Aṭā’ (ibn Yasār ؓ), who said to me Ibnu ‘Abbā ؓ:
“There was a woman who suffered from epilepsy, and she wished for the Prophet ﷺ to make du‘ā’ for her in order to be cured. The prophet ﷺ said (to her), ‘If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allāh to cure you.’ She said, ‘I will remain patient’, and added, ‘but I become uncovered, so please invoke Allāh for me that I may not become uncovered’. So he ﷺ invoked Allāh for her”.⁶⁰³

O my brothers who are sick, these nuṣūṣ (pl. of naṣṣ - evidence) explicitly indicate that calamities, illness, and sadness form causes that allow entry to Paradise. May it happen that Allāh ﷻ enters us all into Paradise by His mercy, Āmīn.

5. Attain salvation from the Fires of Hell.

The Messenger of Allāh ﷺ said:

الْحُمَّى حَظٌّ كُلِّ مُؤْمِنٍ مِنَ النَّارِ.

﴿Fever distances every mu’min from the Fires of Hell﴾⁶⁰⁴

Because of that, it is not permissible for a mu’min to complain about fever, because the Messenger of Allāh ﷺ once

⁶⁰³ Narrated by Al Buḥḥārī no. 5652, Muslim no. 2576.

⁶⁰⁴ Narrated by Al Bazzār, Ṣaḥīḥ. Refer to *Majma‘uz-Zawā‘id* II/306 and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 1821.

looked at a person sick with fever, and then he said: “there is no blessing for him”. Then the Messenger of Allāh ﷺ said:

لَا تَسُبِّي الْحُمَّى. فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الْكَبِيرُ حَبَثَ الْحَدِيدِ.

﴿Don't complain about fever, because in truth it (by means of this illness) Allāh will remove the sins of the children of Ādam in the same manner as a furnace of fire removes impurities from iron﴾⁶⁰⁵

6. Return a servant to His Lord and reminding ‘him’ of ‘his’ negligence.

Amongst the benefits of illness and calamities are the return of a servant, who earlier had been distant from and negligent in remembrance of Allāh, to Him. This consciousness will make ‘him’ stop the committance of sins and immorality that he normally carries out. Usually whenever a person is in a safe and sound state, ‘he’ tends to sink into acts of sin and immorality and follow his desires. ‘He’ is busy with worldly affairs and neglectful of his Lord. Shaitān makes use of these opportunities to make ‘him’ neglectful and drags ‘him’ into the mire of lust and insubordination. Because of that Allāh tries ‘him’ with certain illnesses or calamities, then ‘he’ feels weakness, contempt, and incapability before ‘his’ Lord.

⁶⁰⁵ Narrated by Muslim 2575.

‘He’ is reminded of ‘his’ neglectfulness until ‘he’ returns to Allāh by means of remorse and ‘his’ defencelessness.

Allāh ﷻ decrees:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ

يَتَضَرَّعُونَ

﴿Verily, We sent (Messengers) to many nations before you (O Muḥammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility.﴾⁶⁰⁶

Within the tafsīr of this ayāh, Ibnu Jarīr at-Ṭabarī رحمه الله said:

“(الْبَأْسَاءُ), the calamities that befell them were in the form of poverty and difficulties within life. Whereas (الضَّرَّاءُ), the calamities that befell them were in the form of illnesses and deformities that befell their bodies. (يَتَضَرَّعُونَ لَعَلَّهُمْ), means by means of their states (the conditions they found themselves in) like that, it was hoped that

⁶⁰⁶ Sūrah Al An‘ām (6), ayāh 42.

they wanted to submit to Me, perfect and purify their ʿibādah to Me, and only love Me, and not to love another besides Me, by means of obedience and submission to Me”. (*Tafsīr Ibnī Jarīr at-Ṭabarī* V/190-191).

Disease and illness can open the awareness that you really need Allāh. There is not a single moment when you do not need Him, so much so that your heart is always dependent upon Allāh. You will always appear before Allāh whom earlier you were negligent of, and at such times a calamity will feel better than a benefit. Shaikhul Islām Ibnu Taymiyyah said; “**A Calamity earned for Allāh’s sake alone, is better for you than a blessing that makes you forget to remember Him**”.

7. Remember the blessings of the past and those that are.

Amongst the benefits of illness are the remembrance of blessings and favours that Allāh prevailed upon you. Many forms of blessing have been bestowed by Allāh upon you and a great number of disasters have been circumvented from you. Many blessings have been neglected by you at the time you were in a state of health. Since you were drowning in contentment because of the existence of those blessings, so the calamities that befell you can remind you of the blessings that are bountiful around you. How long have you been in a state of health, then you remember the blessings that you have. How many blessings have been prevalent

at that time and you did not have illness befall you like that which already has.

So by those means you will increase your thanks to Allāh, and love towards Him will increase within your heart. This is the greatest benefit that ‘mankind’ can feel. A poet said: “A person does not know the signs of health whilst ‘he’ has not fallen sick”.

8. Remember the condition of your brothers who are sick.

The activities of a person during ‘his’ life seeking wealth and an existence that is safe and sound, free from illness and disability can make ‘him’ thoughtless of the state of ‘his’ brothers who are sick, and so ‘his’ heart thumps in order to fulfil their rights.

So within the wisdom of Allāh is that He causes forms of illness and affliction to fall upon a mu’min at specific times, in order that ‘he’ remembers ‘his’ brothers who are sick, who, for that time ‘he’ was in a state of health ‘he’ was neglectful of. Until by those means ‘he’ feels a thumping to fulfil their rights, like visiting them, helping them when necessary, lightening the calamities that befall them, consoling and comforting them, helping them to find a way to cure them, making du‘ā’ for them in order for immediate health and others.

9. Cleansing the heart from various numbers of illness.

A healthy state can instigate a person to become arrogant, proud and amazed at ‘himself’, and whilst in a state such as that ‘he’ is free to do and be active in whatever (‘he’ wants). However, if the illness already dominates ‘him’ and the affliction already subjugates ‘him’, then ‘his’ soul can become benign, ‘his’ heart becomes gentle, negative qualities like pride, arrogance, envy and self adulation can be lost from ‘him’, then finally ‘he’ is submissive and resigned to Allāh as well as ‘him’ diligently striving for ‘ilmu shar‘ī, reading Al Qur’ān, performing salat five times a day in jamā‘ah and performing ‘ibādah to ‘Him’.

Ibnu Qayyim رحمه الله said: “The heart and the soul can take benefit from affliction and illness that constitute matters, which cannot be felt except if within them there is life. Cleanliness of the heart and soul is dependent upon afflictions of the body and its difficulties”.⁶⁰⁷

10. Illness constitutes a blessing and a gift.

Because those trials and tests constitute blessings, so righteous people are justly happy whenever they get those trials, no different to when they get that which is favourable. The Prophet ﷺ has already stated that the trials of the Prophets and those people who are righteous are illness, poverty and others. After that ‘he’ ﷺ said:

⁶⁰⁷ *Tuḥfatul Marīd* p. 25.

...وَإِنْ كَانَ أَحَدُهُمْ لَيَفْرَحُ بِالْبَلَاءِ كَمَا يَفْرَحُ أَحَدُكُمْ بِالرَّخَاءِ.

﴿...And indeed one of them will rejoice at calamity as one of you would rejoice at ease.﴾⁶⁰⁸

ADVICE FOR THE PERSON UPON WHOM CALAMITY AND ILLNESS HAS FALLEN

Ibnu Qayyim رحمه الله said: “The heart and soul can take benefit from affliction and illness...cleansing of the heart and soul is dependent upon afflictions of the body and its difficulties”.

He further said: “When it is not because of the trials and calamities of the world, then certainly ‘mankind’ has been struck by the illness of arrogance, ‘*ujub* (vanity) and hardness of the heart. Even though these qualities constitute destruction for them on the earth and in the Hereafter. Amongst the mercies of Allāh, sometimes ‘mankind’ is struck by a calamity that becomes a protection for them from illnesses of the heart and safeguards the

⁶⁰⁸ Narrated by Ibnu Mājah no. 4024 and this is his enunciation, Al Ḥākim IV/307 is like the ḥadīth from Abū Sa‘īd ؓ. Al Ḥākim said: “It is Ṣaḥīḥ according to Muslim”, and that was agreed upon by Adh-Dhahabī. *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 144.

pureness of their ‘*ubūdīyah*’ (worship). Almighty Allāh is merciful towards ‘mankind’ by means of calamities and trials”.

O my brothers who are struck with calamities and illnesses what you need to know is:

1. That calamities and illnesses as well as what occurs, all of that has already been predestined by Allāh.

قُلْ لَّنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

﴿Say: “Nothing shall ever happen to us except what Allāh has ordained for us. He is our Maulā (Lord, Helper and Protector)”. And in Allāh let the believers put their trust.﴾⁶⁰⁹

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّنْ
قَبْلُ أَنْ نَبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لَّكَيْلَا تَأْسَوْا عَلَىٰ مَا

⁶⁰⁹ Sūrah At-Taubah (9), ayāh 51.

فَاتُكُم وَلَا تَفْرَحُوا بِمَا ءَاتَاكُم ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ



﴿No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lawḥ Al-Mahfūz), before We bring it into existence. Verily, that is easy for Allāh.

In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allāh likes not prideful boasters.﴾⁶¹⁰

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ

بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

﴿No calamity befalls, but with the leave [i.e. decision and Qadar (Divine Preordainments)] of Allāh, and whosoever believes in Allāh, He guides his heart, and Allāh is the All-Knower of everything.﴾⁶¹¹

Ibnu Jarīr رحمه الله said: “The meaning of ‘...whosoever believes in Allāh, He guides his heart,..’, is whoever believes in Allāh and is conscious that there is nobody whatsoever who can cause calamities

⁶¹⁰ Sūrah Al Ḥadīd (57), āyāt 22-23.

⁶¹¹ Sūrah At-Taghābun (64), ayāh 11.

to occur upon someone except by the leave of Allāh and by means of that the heart receives guidance, Allāh enters *taufiq* (success, prosperity) within their hearts, by means of their submission to ‘His’ affairs and will towards ‘His’ decree”.⁶¹²

The Messenger of Allāh ﷺ said: “Allāh ﷻ has already determined all of the predestinations for all of creation, fifty thousand years before Allaah created the heavens and earth”.⁶¹³

2. You must be of the conviction that Allāh is dearer to yourself than your ownself. Calamities and illnesses are the determinations of Allāh, and Allāh is dearer to you than your own feelings of endearment toward yourself.

From ‘Umar bin al Khaṭṭāb رضي الله عنه, who said: “At the time there was a gathering of people who came to the Prophet ﷺ, there was a woman amongst them who whenever she saw a small child, took it and clasped it to her stomach and suckled it. So ‘he’ ﷺ said: “What is the opinion of all of you, would it be possible for this woman to throw a child into a fire?” We answered: ‘No, even if she was capable of doing so’. ‘He’ ﷺ said: “Allāh is truly more merciful to ‘His’ servants than this woman is merciful to a child”.⁶¹⁴

⁶¹² *Tafsīr Ibnī Jarīr at-Ṭabari* XII/115.

⁶¹³ *Ṣaḥīḥ Muslim* no. 2653 from ‘Abdullāh bin ‘Amr bin al ‘Aṣ رضي الله عنه.

⁶¹⁴ Narrated by Al Bukhārī no. 5999 and *Muslim* no. 2754.

3. You must know that Allāh has already chosen certain illnesses for you and their consequences, because ‘He’ better knows what benefits you than you do yourselves. He is the Most Prudent, who situates all things in their appropriate places. So, the calamity that befalls you is the all judicious mercy from Allāh.
4. You must know that the rights of Allāh over you in facing trials, tests and illness is patience, because patience is a consequence of ‘*ubūdīyah*’ whilst under pressure. Because of that, you must carry out the consequences of this ‘*ibādah*’ patiently and willingly.
5. Remember that trials and illness are signs of the love of Allāh towards ‘His’ servants.

إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا، وَمَنْ سَخِطَ فَلَهُ السَّخَطُ.

Indeed the size of the dispensation (blessing) is dependent upon the size of the trial. And indeed if Allāh likes a certain group, then ‘He’ will test them. Whoever is willing, then for ‘him’ is satisfaction, and whoever is discontented, then for ‘him’ is discontent. ﴿⁶¹⁵

⁶¹⁵ Narrated by At-Tirmidhī no. 2396 and Ibnu Mājah no. 4031 and this enunciation is the enunciation of At-Tirmidhī. Refer to *Ṣaḥīḥ at-Tirmidhī* II/286, ḥasan. Refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 146.

The Messenger of Allāh ﷺ said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ.

﴿Whoever Allāh intends todo good to, ‘He’ bestows trial upon ‘him’﴾⁶¹⁶

6. You must know that despondency will not bestow any benefit whatsoever upon you, bot will simply increase your affliction, multiply calamities, lose blessings, and increase sin.
7. Allāh ﷻ guarantees Paradise for a person who is patient, and willing or all kinds of trials and tests.
8. If there is a comparison between the blessings we have obtained since birth until now with the afflictions we experience, there are still more of Allāh’s blessings rewarded to us, and we are unable to count those blessings. Pay attention to the way in which Allāh still perpetuates the blessings of Imān, Islām, intellect, the heart and the five senses. Do not become a person who only remembers calamities and is neglectful and forgetful of the many blessings from Allāh.

⁶¹⁶ Narrated by Al Bukhārī no. 5645. Abū °Ubaid ر.ه الله said that its meaning is, Allāh tries ‘him’ with a number of calamities in order that Allāh bestows belssings upon ‘him’. *Fathul Bārī* X/108.

وَأَتَيْنَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٢٤﴾

﴿And He gave you of all that you asked for, and if you count the Blessings of Allāh, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever.﴾⁶¹⁷

Ibnu Qayyim رحمه الله said: “In order to lighten those trials there are two ways: **Firstly**, count the blessings of Allāh and all the blessings that exist. If ‘he’ is incapable of counting them because of their many numbers, then those trials will feel light. So much so that if those trials are compared with the blessings of Allāh, they can be similar (in comparison) to a drop of water in the middle of the ocean. **Secondly**, remember the blessings of Allāh from before, meaning this matter is connected with the past”.⁶¹⁸

9. We must consider the calamities, tests, trials, and illnesses that befall our brothers to be more intense (serious) than ours.

We must see that as serious as the illness is that has befallen us, there are still people whose illnesses are much more serious and heavier than ours, and this is the way to console the self by means of seeing another person whose trials are heavier than ours.

⁶¹⁷ Sūrah Ibrāhīm (14), ayāh 34.

⁶¹⁸ *Madārijus-Sālikīn* II/174-175, Dārul Ḥadīth edition, Cairo.

10. Every illness surely has a cure. The Messenger of Allāh ﷺ said:

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً.

﴿Allāh does not send down an illness except that a cure is certainly sent down.﴾⁶¹⁹

لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

﴿Every illness has its cure, if a certain cure is effective for a certain illness, then that illness will be healed by the leave of Allāh عَزَّ وَجَلَّ﴾⁶²⁰

And our obligation is to seek the means of a cure with maximum effort. Within our endeavours to cure a (long) suffering illness, we must pay attention to two matters:

Firstly, that medication and doctors are only means of recovery, whereas that which truly cures is Allāh ﷻ.

Allāh ﷻ decrees, in the narrative of the Prophet Ibrā‘him’
عليه السلام:

⁶¹⁹ Narrated by Al Bukhārī no. 5678. From Abū Hurairah ؓ.

⁶²⁰ Narrated by Muslim no. 2204, from Jābir ؓ.

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينُ ﴿٨٠﴾

﴿“And when I am ill, it is He who cures me;”﴾ ⁶²¹

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ
فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ

الرَّحِيمُ ﴿٨١﴾

﴿And if Allāh touches you with hurt, there is none who can
remove it but He; and if He intends any good for you, there is
none who can repel His Favour which He causes it to reach
whomsoever of His slaves He will. And He is the Oft-Forgiving,
Most Merciful.﴾ ⁶²²

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ
فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٢﴾

⁶²¹ Sūrah Ash-Shu‘arā (26), ayāh 80.

⁶²² Sūrah Yūnus (10), ayāh 80.

﴿And if Allāh touches you with harm, none can remove it but he, and if He touches you with good, then He is Able to do All things.﴾

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Secondly, such seeking the means of is not permitted to be carried out by means of ways that are ḥarām and shirk. That which is ḥarām is such as; curing by making use of medications that are forbidden or items that are ḥarām, because Allāh does not cause healing from items that are ḥarām.

The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ خَلَقَ الدَّاءَ وَالِدَّوَاءَ، فَتَدَاوُوا وَلَا تَتَدَاوُوا بِحَرَامٍ.

﴿Indeed Allāh created illness and its cures, so cure them and don't cure by means of that which is ḥarām.﴾⁶²⁴

The Messenger of Allāh ﷺ said:

إِنَّ اللَّهَ لَمْ يَجْعَلْ شِفَاءَكُمْ فِي حَرَامٍ.

﴿Indeed Allāh does not bring about the recovery (from illness) of all of you from what is ḥarām.﴾⁶²⁵

⁶²³ Sūrah Al An'ām (6), ayāh 17.

⁶²⁴ Narrated by Ad-Daulābī in Al Kūna, its sanad is pronounced ḥasan by Shaikh Al °Albānī within *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 1633, from Abū Ad-Dardā° ۞, Ṣaḥīḥ.

⁶²⁵ Narrated by Abū Yā°la and Ibnu Ḥibbān (no. 1397 - *Mawārid*), refer to Ṣaḥīḥ Mawāridiz-Zam°ān no. 1172, from °Umm Salamah ۞, Ṣaḥīḥ.

إِنَّ اللَّهَ لَمْ يَجْعَلْ شِفَاءَكُمْ فِيْمَا حَرَّمَ عَلَيْكُمْ.

﴿Indeed Allāh does not bring about the recovery (from illness) of all of you from that which has been declared ḥarām for you.﴾⁶²⁶

And also it is not permitted to (try to) cure by means of matters that are shirk, such as; alternative medicine by means of methods that come from a shaman, a magician, a paranormal, a clever person, making use of a jinn, curing/treatment from afar or the like that is not in accordance with that which is shar‘ī, with the result that it is capable of resulting in falling into the major sin of shirk and other major sins. A person who goes to a shaman or a clever person will not have ‘his’ salat accepted for 40 days.

The Messenger of Allāh ﷺ said:

مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً.

﴿Whoever goes to a fortune teller (shaman, clairvoyant) then asks ‘him’ about something, then ‘his’ salat will not be accepted for 40 nights.﴾⁶²⁷

⁶²⁶ Narrated by Al Bukhārī from ʿAbdullāh bin Masʿūd ؓ, declared *mauṣul* by Aṭ-Ṭabarānī within Muʿjam Al Kabīr, Ibnu Hajar said: “Its sanad is Ṣaḥīḥ in accordance with the terms of Al Bukhārī and Muslim”. *Fathul Bārī* X/78-79, *Tuḥfatul Marīd* p.70.

⁶²⁷ Narrated by Muslim no. 2230 (125).

مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ.

﴿Whoever goes to a fortune teller (shaman, clairvoyant) then asks 'him' about something, then 'he' takes for granted what 'he' said, then indeed 'he' is a disbeliever in what was revealed to Muhammad ﷺ﴾⁶²⁸

When a person is struck by magic, magical formulas, black magic, possession by a jinn and such like or an ongoing illness that does not mend, then it is not permitted whatsoever for a Muslim or Muslimah to visit a shaman, a magician or paranormal, because to visit them is a **major sin**. And also it is not permitted to ask them about an illness or even about matters that are unseen because **there is no-one who knows unseen matters except for Allāh alone – even the Messenger of Allāh ﷺ does not know about unseen matters.**

Allāh ﷻ decrees:

⁶²⁸ Narrated by Aḥmad /408, 429, 476, Al Ḥākim I/8 from the Ṣaḥābī Abū Hurairah ؓ, Ṣaḥīḥ al Jāmi'īṣ-Ṣaghīr no. 5939, Ṣaḥīḥ.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ

إِنِّي مَلَكٌ إِنِ اتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

أَفَلَا تَتَفَكَّرُونَ ﴿١٨٨﴾

﴿Say (O Muḥammad ﷺ): “I don’t tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration”. Say: “Are the blind and the one who sees equal? Will you not then take thought?”﴾⁶²⁹

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ

الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنِّ أَنَا إِلَّا نَذِيرٌ

وَدَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٩﴾

﴿Say (O Muḥammad ﷺ): “I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth,

⁶²⁹ Sūrah Al An‘ām (6), ayāh 50.

and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe”. ﴿630

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ

أَيَّانَ يُبْعَثُونَ ﴿631﴾

﴿Say: “None in the heavens and the earth knows the Ghaib (unseen) except Allāh, nor can they perceive when they shall be resurrected”. ﴿631

11. Do not be fearful of death, because in actual fact death has already been determined and its time will surely come. You do not need to fear shadows of death because of your illness – since that illness neither draws death closer nor does it hold it at bay. That which is a reference for death is the predestined hour of death determined by Allāh for ‘mankind’. When that predestined hour of death arrives, then a person will die, whether ‘he’ is in a state of health or illness.

⁶³⁰ Sūrah Al Aʿrāf (7), ayāh 188.

⁶³¹ Sūrah An-Naml (27), ayāh 65.

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا

يَسْتَقْدِمُونَ ﴿٣٤﴾

﴿And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).﴾⁶³²

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٣٥﴾

﴿And Allāh grants respite to none when his appointed time (death) comes. And Allāh is All-Aware of what you do.﴾⁶³³

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٦﴾

﴿Verily, You (O Muḥammad ﷺ) will die and verily, they (too) will die.﴾⁶³⁴

12. When a calamity is really heavy and an illness worsens, then do not hope for death and do not make du[°]ā[°] in order to hasten death. Because there is still the possibility for us to do much good, perform dhikr, and truly seek forgiveness from Allāh that will expunge our sins.

⁶³² Sūrah Al A[°]rāf (7), ayāh 34.

⁶³³ Sūrah Munāfiqūn (63), ayāh 11.

⁶³⁴ Sūrah Az-Zumar (39), ayāh 30

The Messenger of Allāh ﷺ said:

...وَلَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ، إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْرًا وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَغْتَبَ.

﴿...And do not let it be the case that anyone from amongst you hopes for death. When 'he' does good, then Allāh will increase 'his' goodness and when 'he' has done bad, then perhaps 'he' will seek forgiveness and ask for pardon from Allāh".﴾⁶³⁵

لَا يَتَمَنَّيَ أَحَدُكُمْ الْمَوْتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ، إِنَّهُ إِذَا مَاتَ أَحَدُكُمْ انْقَطَعَ عَمَلُهُ. وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمرُهُ إِلَّا خَيْرًا.

﴿Do not any one amongst you hope for death and do not make du^{‘ā} for a speedy death before death comes. Indeed if one amongst you dies, then 'his' deeds are finished, and indeed there is nothing that increases the age of a Mu'min except goodness".﴾⁶³⁶

Any sort of calamity or disadvantage that befalls (a person/persons); such as illness, poverty, destitution, difficulties and the like, then do not let it be that a person hopes for death. A Muslim must possess optimism, strength of heart, patience and

⁶³⁵ Narrated by Al Bukhārī no. 5673/Fathul Bārī X/130-131.

⁶³⁶ Narrated by Muslim no. 2682 (13) from Abū Hurairah ؓ.

firmness in carrying out ‘his’ obligations as well as distancing ‘himself’ from the prohibitions of Allāh and is not permitted to be despondent of ‘His’ mercy. If Allāh ﷻ predestines an illness to be more serious and difficult for ‘him’ to expect recovery, then **when ‘he’ is compelled**, ‘he’ may perform du‘ā’ according to that which was taught by the Prophet ﷺ. ‘He’ ﷺ said:

لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِيُضْرَّ نَزْلَ بِهِ. فَإِنْ كَانَ لَا بُدَّ مُتَمَنَّيًّا فَلْيَقُلْ:
اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا
لِي.

﴿“Do not any one amongst you hope for death because of a disadvantage that befalls ‘him’. Indeed if ‘he’ truly feels the need for hope, then let it be that ‘he’ say: ‘O Allāh, give me life whilst life is good for me, and bring death upon me when death is good for me’”﴾⁶³⁷

May it be that Allāh ﷻ lightens the calamities that befall us, makes our affairs easy, cures our illnesses and the illnesses of our brothers Muslims. Āmīn.

⁶³⁷ Narrated by Al Bukhārī no. 5671/*Fathul Bārī* X/127, Muslim no. 2680 from Anas ﷺ. This enunciation is the enunciation of Muslim.

TWO

TREATMENT AGAINST SIHR (MAGIC)⁶³⁸

⁶³⁸ **The Essence of Sihr:** Sihr according to linguistics is something that is smooth and silent.

Abū Muḥammad Al Maqdisī said: “Sihr is ‘azā’im (pl. of ‘azīmat – talismans, charms, amulets – incantations, spells), spells, mantra and buhul (curses) that are able to influence the heart and body. Thus Sihr is able to make sick, kill and separate a husband from ‘his’ wife”.

Allāh ﷻ decrees:

...فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ... ﴿١٠٢﴾

﴿...and from these people learn that by which they cause separation between man and his wife...﴾ (Sūrah Al Baqarah (2), ayāh 102).

Allāh ﷻ decrees:

وَمِنْ شَرِّ النَّفَثَاتِ فِي الْعُقَدِ ﴿١١٣﴾

﴿And from the evil of the witchcrafts when they blow in the knots...﴾ (Sūrah Al Falaq (113), ayāh 4).

Sihr has essence and influence, and because of that we are commanded to seek the protection of Allāh from the influence of Sihr.

Sihr is a stratagem of Shaiṭān by means of ‘his’ executors (magicians, shamans, paranormals, ‘clever people’ and others).

Allāh ﷻ decrees:

...إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

﴿...Ever feeble indeed is the plot of Shaiṭān (Satan).﴾ (Sūrah An-Nisā^o (4), ayāh 76).

A person is struck by Sihr is brought about by weakness in Imān, insufficient dhikr, and not seeking the protection of Allāh. The steps undertaken by shamans (and their ilk) only expel the Sihr of Shaiṭān with the Sihr of Shaiṭān. A simile is to expel thief with the help of a robber or criminal.

Sihr, magical formulas and their like will not affect a person except with the leave of Allāh ﷻ.

Allāh ﷻ decrees:

...وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ﷻ

﴿...But they could not thus harm anyone except by Allāh's Leave...﴾ (Sūrah Al Baqarah (2), ayāh 102).

Some of the salaf ʿulama³ are of the opinion that practitioners of Sihr are **disbelievers** and the laws regarding the learning of Sihr is **ḥarām**. The Ṣaḥābat of Imām Aḥmad state disbelief for the person who learns and teaches Sihr.

Sihr is a major sin that destroys a person, in this world and in the Hereafter. A practitioner of Sihr will not be happy wherever 'he' is.

Allāh ﷻ decrees:

...وَلَا مَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﷻ

﴿...and the magician will never be successful, no matter whatever amount (of skill) He may attain.﴾ (Sūrah Ṭā-Hā (20), ayāh 69).

The punishment for a practitioner of Sihr is to chop 'his' neck/to kill 'him'. (Refer to this matter in *Faṭḥul Majīd Sharḥ Kitābit-Tauḥīd* 'Chapter 23 Concerning Sihr', 'Chapter 24 Kinds of Sihr', *Aṣ-Ṣārimul Battār*, *Faṭḥul Ḥaqqil Mubīn fī 'Ilājiṣ-Ṣar'ī wa 's Sihr wa 'l 'Aīn*, and other books).

Various kinds of Sihr:

- Sihr Maḥabbah (love/seduction).
- Sihr towards feelings/spiritual: fear, courage, competitiveness, feel befriended by a person and others.

The divine treatment towards Siḥr possesses two parts, that is:

First Part, matters/things that are utilized to prohibit the coming of Siḥr, that is:

-
- Siḥr of the unseen (supernatural) power: to see from afar, to strike from a distance, immunity, unaffected by fire, resistant to shock, telepathy, etc.
 - Siḥr of seeing from afar; slight of hand.
 - Siḥr of disrupting parts of the body, for example continued tingling of the feet, continuous bowel movements, weakness of the body, flatulence without cause, continuous bleeding, and also insanity.
 - Siḥr of illness with all irregularities and oddities.
 - Siḥr of enmity and divorce. (Sūrah Al Baqarah (2), ayāh 102).
 - Siḥr of prediction: to forecast destiny, find lost items, etc.

A Muslim **must dispose of** and **burn** all forms of items that are believed to possess unseen power, such as ʿazimat, tattoos, sacred heirlooms, agates, spell bound objects, names, agreements, etc. Because all of those have no benefit and increase weakness.

1. Acknowledge the Oneness of Allāh ﷻ and establish and maintain sincerity in ʿibādah only to Allāh alone and the prohibition of committing shirk.
2. Carry out all obligations, desist from all prohibitions, as well as seek forgiveness from all forms of sin.
3. Increase reading of Al Qurʾān,⁶³⁹ that is by means of making it into a wird (a section of Al Qurʾān) that is read every day. Prioritizing the reading of Sūrah Al Fātiḥah every day at home.

⁶³⁹ The best dhikr is to read Al Qurʾān al Karīm. The best that a person uses to perform dhikr to Allāh ﷻ is Al Qurʾān. It is the best of speech, the most truthful and the most beneficial. *It is revelation sent down by Allāh that cannot be invalidated, whether it be from the front or from behind.* (Sūrah Fuṣṣilat (41), ayāh 42). Moreover, it constitutes the most eminent book sent down by Allāh to the best of Messengers, the chosen servant, that is Muḥammad bin ʿAbdillāh ﷺ.

Allāh ﷻ decrees the explanation of the nobility and eminence of Al Qurʾān:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

And no example or similitude do they bring (to oppose or to find fault in you or in this Qurʾān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof. ﴿Sūrah Al Furqān (25), ayāh 33).

The eminence of Al Qurʾān, its noble value and its high status, is something already known by all Muslims. It is the Book of Allāh, Lord of the Universe and Creator of all beings. Within it is news of the people before us, and news of those people after us. It is the Law that prevails amongst us. It is something serious, and not a plaything. Whoever leaves it, Allāh will destroy them and whoever seeks guidance from another source, Allāh will mislead them. It is the strong Rope of Allāh, a reminder of wisdom. It is the Straight Path which cannot be diverted by lustful desires, cannot be made ambiguous by speech, the ʿulamaʾ never feel full (to always read it), and it never creates denial and never runs out of wonder. Whoever makes a statement from it is true, and whoever puts it into practice obtains blessings and a person who is invited to it will be guided to the Straight Path. (*Fiqhul Adʿiyah waʾl Adhikār* pp. 62-63, by ʿAbdur-Razzaq bin ʿAbdul-Muḥsin al ʿAbbad).

From Abū Umāmah al Bāhili ؓ who said, the Messenger of Allāh ﷺ said:

اقْرءُوا الْقُرْآنَ. فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ. اقرءُوا الزَّهْرَاوَيْنِ:
الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ. فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ.
أَوْ كَأَنَّهُمَا غَيَائَتَانِ. أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ. تُحَاجَّانِ عَنْ
أَصْحَابِهِمَا. اقرءُوا سُورَةَ الْبَقْرَةِ. فَإِنَّ أَخْذَهَا بَرَكَةٌ. وَتَرْكُهَا حَسْرَةٌ. وَلَا
تَسْتَطِيعُهَا الْبَطَلَةُ.

﴿“Read Al Qur’ān, because indeed it comes on the Day of Judgement as a provider of intercession for its readers. Read Zahrāwain⁶⁴⁰: Al Baqarah and Āl ‘Imrān, because indeed both of them come on the Day of Judgement like clouds or two shadows or like two flocks of birds with their wings spread supporting their readers. Read Sūrah Al Baqarah, because indeed taking it is blessing and leaving it is doubt, and the practitioners of Siḥr are incapable of overcoming it”﴾⁶⁴¹

⁶⁴⁰ Zahrāwain means two flowers, meaning, both of them will bestow light, guidance and great rewards, Ṣaḥīḥ Muslim I/553 and ‘his’ Sharḥ VI/89-90.

⁶⁴¹ Narrated by Muslim no. 804.

Mu'āwiyah bin Sallām, the narrator of this ḥadīth, states, that what is meant by البطلّة in the above ḥadīth is 'practitioners of Sihr' (magicians, sorcerors, witches, etc).⁶⁴²

From Abū Hurairah رضي الله عنه, the Messenger of Allāh ﷺ said:

لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ. إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي يُقْرَأُ فِيهِ
سُورَةُ الْبَقَرَةِ.

﴿Do not make your homes like graveyards. Indeed Shaitān runs from homes wherein is read Sūrah Al Baqarah﴾.⁶⁴³

4. Protect and fortify the self by means of offering a wide range of du'ā', ta'awwudh, as well as legitimate dhikr, that is in accordance with the Ṣaḥīḥ Sunnah of the Prophet ﷺ.

Amongst that which is read is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ.

⁶⁴² Narrated by Muslim no. 804.

⁶⁴³ Narrated by Muslim no. 780.

﴿“None has the right to be worshipped but Allāh alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things”﴾.⁶⁴⁴ **(This reading is read 100x each day).**

Besides that, one must always safeguard the *dhikr readings of morning and evening*, and the *dhikr* after ṣalāt, the readings or du‘ā’ at the time of sleep and when waking up, the readings or du‘ā’ for entering and leaving a house, the du‘ā’ for entering and leaving a masjid, the du‘ā’ for entering and leaving the toilet, the du‘ā’ when seeing a person who is being tested (an ensuing calamity) and the other du‘ā’ that have already contained within this book that are in accordance with a situation, occasion, condition, place and time. And it is not to be doubted that safeguarding all of these matters is one of the ways to guard against the coming of Siḥr, *Shaitān* and jinn by the leave of Allāh ﷻ, and all of that also that is a most potent cure for Siḥr or other matters that have already occurred.⁶⁴⁵

5. If it is possible, let it be that seven dates are eaten early in the morning. This matter is based upon the saying of the Messenger of Allāh ﷺ:

مَنْ أَصْطَبَحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ.

⁶⁴⁴ Narrated by Al Bukhārī no. 3293, 6403, and Muslim no. 2691.

⁶⁴⁵ Refer to Zādul Ma‘ād IV/126, and also *Majmū‘ al Fatāwa al ‘Allāmah Ibni Bāz* III/277, and refer also to “Ten matters that are able to prevent the evil of an envious person and a practitioner of Siḥr”, from this book.

﴿“Whoever in the early morning eats seven ‘Ajwah dates (dates of the Prophet ﷺ), then ‘he’ will not be struck by poison or Sihr”﴾⁶⁴⁶

The more perfect are the dates that are between the two lava plains (at Madinah), in the way already mentioned within the narration of Muslim.

Shaikh Al °Allāmah °Abdul-°Azīz bin °Abdullāh bin Bāz رحمه الله was of the opinion, that all the dates of Madinah possess such qualities. And that matter is based upon the saying of the Messenger of Allāh ﷺ:

مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ مِمَّا بَيْنَ لَابَتَيْهَا حِينَ يُصْبِحُ لَمْ يَضُرَّهُ سَمٌّ حَتَّى يُمْسِيَ.

﴿“He who ate seven dates (of the land situated) between these two lava plains in the morning, no poison will harm him until it is evening”﴾⁶⁴⁷

Shaikh bin Bāz رحمه الله opined that that matter is also hoped for the person who eats seven dates other than the absoluteness of the dates of Madinah.

⁶⁴⁶ Narrated by Al Bukhārī nos. 5769, 5779/*Al Fath* X/247 and Muslim no. 2047 (155). From Sa°ād bin Abī Waqqāṣ رضي الله عنه, and this enunciation is the enunciation of Al Bukhārī.

⁶⁴⁷ Narrated by Muslim no. 2047 (154).

Second Part, the treatment for Siḥr that has already befallen a person.

First way is to remove the specific Siḥr and isolate it if its location is known by means of permissible methods according to the sharīʿah. And this is the most effective method for curing a person struck by Siḥr.⁶⁴⁸

Second way is by using ruqyah that is in accordance with the sharīʿah, amongst which are the following:

1. To mash seven green leaves of the Sidr (Lote) tree between two stones or similar, then pour water over them as much as is enough water wash and read into it:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

﴿“I seek the protection of Allāh from Satan the outcast”﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي

السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

⁶⁴⁸ Refer to *Zādul Maʿād* IV/124, *Al Bukhārī* no. 5765/*Al Fath* X/232, *Muslim* no. 2189, from *ʿĀʾishah* ʿ and *Majmūʿ al Fatāwa*, *Shāikh* bin Bāz III/280.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ^ط وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ^ط

إِلَّا بِمَا شَاءَ^ج وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ^ط وَلَا يَئُودُهُ حِفْظُهُمَا

وَهُوَ الْعَلِيُّ الْعَظِيمُ^ج

﴿Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He), the ever living, the one who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His Kursī extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴾⁶⁴⁹

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ^ط فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

فُوقَ الْحَقِّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾ فَغَلَبُوا هَٰذَاكَ

⁶⁴⁹ Sūrah Al Baqarah (2), ayāh 255.

وَأَنقَلَبُوا صَٰغِرِينَ ﴿١١٩﴾ وَأُلْقِيَ السَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾ قَالُوا ءَامَنَّا

بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٢﴾

﴿“And We inspired Mūsā (Moses) (saying): “Throw your stick,” and behold! It swallowed up straight away all the falsehoods which they showed.

Thus truth was confirmed, and all that they did was made of no effect.

So they were defeated there and then, and were returned disgraced.

And the sorcerers fell down prostrate.

They said: “We believe in the Lord of the ʿĀlamīn (mankind, jinns and all that exists).

“The Lord of Mūsā (Moses) and Hārūn (Aaron) ”.﴾⁶⁵⁰

وَقَالَ فِرْعَوْنُ أَتُتُونِي بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ

لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا

⁶⁵⁰ Sūrah Al Aʿrāf (7), āyāt 17-22.

جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

﴿“And Fir‘aun (Pharaoh) said: “Bring to me every well-versed sorcerer.”

And when the sorcerers came, Mūsā (Moses) said to them: “Cast down what you want to cast!”

Then when they had cast down, Mūsā (Moses) said: “What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of Al-Mufsidūn (the evil-doers, corrupts, etc.).

“And Allāh will establish and make apparent the truth by His words, however much the Mujrimūn (criminals, disbelievers, polytheists, sinners, etc.) may hate it.” ﴿٦٥١﴾

قَالُوا يَمُوسَىٰ إِنَّمَا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥٠﴾ قَالَ بَلَّ

أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴿٦٥١﴾

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ ﴿٦٥٢﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ

⁶⁵¹ Sūrah Yūnus (10), āyāt 79-82.

الْأَعْلَى ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ

سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾ فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا

ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾

﴿“They said: “O Mūsā (Moses)! Either you throw first or we be the first to throw?”

[Mūsā (Moses)] said: “Nay, throw you (first)!” Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.

So Mūsā (Moses) conceived a fear in himself.

We (Allāh) said: “Fear not! Surely, you will have the upper hand.

“And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the magician will never be successful, no matter whatever amount (of skill) he may attain.”

So the magicians fell down prostrate. They said: “We believe in the Lord of Hārūn (Aaron) and Mūsā (Moses).” ﴿٦٥٢﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

﴿“In the Name of Allāh, the Most Beneficent, the Most Merciful”.﴾

⁶⁵² Sūrah Ṭā-Hā (20), āyāt 65-70.

قُلْ يَٰٓأَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ

عَبِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ

مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

﴿“Say: “O Al-Kāfirūn (disbelievers in Allāh, in His Oneness, in His angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!

“I Worship not that which you worship,

“Nor will you worship that which I worship.

“And I shall not worship that which you are worshipping.

“Nor will you worship that which I worship.

“To you be your Deen (religion), and to me my Deen (Islāmic Monotheism).”﴾⁶⁵³

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

﴿“In the Name of Allāh, the Most Beneficent, the Most Merciful”.﴾

⁶⁵³ Sūrah Al Kāfirūn (109), āyāt 1-6.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

﴿“Say: “He is Allāh, (the) One.

“Allāh-uṣ-Ṣamad (the Self-Sufficient master, whom all creatures need, He neither eats nor drinks).

“He begets not, nor was He begotten;

“And there is none co-equal or comparable unto him.”﴾⁶⁵⁴

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

﴿“In the Name of Allāh, the Most Beneficent, the Most Merciful”﴾.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

﴿“Say: “I seek refuge with (Allāh) the Lord of the daybreak,

“From the evil of what He has created;

⁶⁵⁴ Sūrah Al Ikh̥lās [or At-Tauhīd] (112), āyāt 1-4.

“And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).

*“And from the evil of the witchcrafts when they blow in the knots,
And from the evil of the envier when he envies.”* ﴿٦٥٥﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

﴿“In the Name of Allāh, the Most Beneficent, the Most Merciful”﴾.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ

شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

﴿“Say: “I seek refuge with (Allāh) the Lord of mankind,

“The King of mankind,

“The Ilāh (God) of mankind,

“From the evil of the whisperer (Devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allāh),

“Who whispers in the breasts of mankind,

⁶⁵⁵ Sūrah Al Falaq (113), āyāt 1-5.

After having read the above āyāt over the prepared water, let it be that ‘he’ drinks from it three times, and afterwards wash/shower with the remainder of that water. With that, *inshā’* Allāh the illness (Siḥr) will go. And if necessary, this matter can be repeated two or more times, until the illness (Siḥr) has truly disappeared. This matter has already been put into practice many times, and by ‘His’ leave, Allāh bestows benefit from it. Such treatment is also very good for a husband who is unable to have sex because of having been struck by Siḥr.⁶⁵⁷

2. Read Sūrah Al Fātiḥah, Ayāh al Kursī, the final two āyāt of Sūrah Al Baqarah, Sūrah Al Iḫlāṣ, Sūrah Al Falaq and Sūrah An-Nās three times or more, as well as blowing upon and touching the part that feels sick with the right hand.⁶⁵⁸

3. Read a number of ta[‘]awwudh, ruqyah and du[‘]ā[‘] including:

1). Read the following du[‘]ā[‘]:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ. (xv)

⁶⁵⁶ Sūrah An-Nās (114), āyāt 1-6.

⁶⁵⁷ Refer to *Fatāwa Ibnī Bāz* III/279, and also *Faṭḥul Majīd* (pp. 263-264), *murāja’ah* (verification) and *ta’līq* (commentary) by *Shaiḫ* bin Bāz, Dār aṣ-Ṣumai’i edition, 1419 H as well as *Aṣ-Ṣārimul Battār fīl-Taṣaddi lis-Saharatil Ashrār*, by Waḥīd bin ‘Abdus-Salām bin Bālī (pp. 109-117). Therein also are located lengthy ruqyah that *inshā’* Allāh are very beneficial. Also refer to *Muṣannaf ‘Abdir-Razzaq* XI/13 as well as *Faṭḥul Bārī* X/233.

⁶⁵⁸ Refer to *Faṭḥul Bārī Sharḥ Ṣaḥīḥ al Bukḥārī* IX/62 and X/208, Muslim no. 2192 (50-51).

﴿“I beseech Allāh the Almighty, Lord Almighty of the ‘Arsh, for ‘Him’ to cure me”.﴾ (Say it as much as 7 times)⁶⁵⁹

2). A person who is sick laying ‘his’ hands upon the part that is sick whilst saying:

بِسْمِ اللَّهِ. (x٣)

﴿“In the Name of Allāh”.﴾ (Read 3 x).

And afterwards say:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ. (x٧)

﴿“I seek the protection of Allāh and from ‘His’ power from the evil which I encounter and that which I avoid”.﴾⁶⁶⁰

3). Read the du‘ā’:

اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا
شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا.

⁶⁵⁹ Narrated by At-Tirmidhī no.2083 and Abū Dāwūd no. 3106, *Ṣaḥīḥ at-Tirmidhī* II/210 no. 1698. Refer to *Ṣaḥīḥ al Jāmi‘iṣ-Ṣaḥīḥ* no. 6388, *Mishkātul Maṣābīḥ* I/489-490 no. 1553, from Ibnu ‘Abbās رضي الله عنه.

⁶⁶⁰ Narrated by Muslim no. 2202 (67) from ‘Uthmān bin Abī’l ‘Āṣ ath-Thaqafī رضي الله عنه.

﴿“O Allāh, Lord of ‘mankind’, remove this illness and cure it, You are the Greatest Healer, there is no healing except for healing from You, healing that leaves no sickness whatsoever”﴾.⁶⁶¹

4). Read the du‘ā‘:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ
لَا مَةَ.

﴿“I seek protection in the perfect words of Allāh from every
Shaiṭān, poisonous animal and from every evil eye”﴾.⁶⁶²

5). Read the du‘ā‘:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ، مِنْ شَرِّ مَا خَلَقَ.

﴿“I seek protection in the perfect words of Allāh from the evil of
‘His’ created beings”﴾.⁶⁶³

6). Read the du‘ā‘:

⁶⁶¹ Narrated by Al Bukhārī no. 5743/*Al Fath* X/206 and Muslim no. 2191 (46-49), from ‘Ā‘ishah ٫, and this enunciation is the enunciation of Muslim.

⁶⁶² Narrated by Al Bukhārī no. 3371/ *Al Fath*/VI/408, from Ibnu ‘Abbās ٫.

⁶⁶³ Narrated by Muslim no. 2708.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ، مِنْ غَضَبِهِ، وَعِقَابِهِ، وَشَرِّ عِبَادِهِ، وَمِنْ
هَمْزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُونِ.

﴿“I seek protection in the perfect words of Allāh from anger, and punishment, and from the evil of ‘His’ servants, and from the temptations of Shaitān and from them coming to me”﴾.⁶⁶⁴

7). Read the du‘ā’:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا
خَلَقَ، وَذَرَأَ وَبَرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْجُرُ
فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ
فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

﴿“I seek protection in the perfect words of Allāh that are unable to be penetrated by a good person or a bad person, from the evil that ‘He’ has formed and ‘He’ has created. As well as from the evil that descends from the sky, from the evil that ascends to the sky, from the evil that is beneath the surface of the earth, from the evil that comes out of the earth, from the evil of fitnah night and day, and

⁶⁶⁴ Narrated by Abū Dāwūd no. 3893 and At-Tirmidhī no. 3528. Refer also to *Ṣaḥīḥ at-Tirmidhī* III/171 no. 2793.

from every evil that comes (at night), except that which comes for a good purpose, O Lord Most Benificent”.

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8). Read the du^{ʿā}:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا
وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ،
أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَّتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ
قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ
فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا
مِنَ الْفَقْرِ.

﴿“O Allāh, Lord of the seven heavens, and Lord of the Magnificent
‘Arsh, Our Lord and Lord of everything, the Splitter of the grain of
corn and the datestone (or fruit kernal), the Revealer of Taurāt and
Injīl (Bible) and Al Qur’ān, I seek refuge in You from the evil of
everything You are to sieze by the forelock (You have perfect
control over it). O Allāh, You are the First, there is naught before
You, and You are the Last and there is naught after You, and You
art Evident and there is nothing above You, and You are Innermost

⁶⁶⁵ Musnad Aḥmad XII/188 no. 15400, with a Ṣaḥīḥ sanad. Ibnus-Sunni within the book ‘Amalul Yaum wa’l Lailah (no. 637). Refer also to Majma‘uz-Zawā‘id.

and there is nothing beyond You. Remove the burden of debt from us and relieve us from want”. ﴿666

9). Read the du^{ʿā}:

بِسْمِ اللَّهِ، أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ.

﴿“In the name of Allāh, I exercise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allāh would cure you and I invoke the name of Allāh for you”.﴾ 667

10). Read the du^{ʿā}:

بِسْمِ اللَّهِ، يُبْرِيكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ،
وَمِنْ شَرِّ كُلِّ ذِي عَيْنٍ.

﴿“In the name of Allah. He may cure you from all kinds of illness and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye”.﴾ 668

⁶⁶⁶ Narrated by Muslim no. 2713 (61, 63) from Abū Hurairah ؓ.

⁶⁶⁷ Narrated by Muslim no. 2186 (40) from Abū Saʿīd ؓ.

⁶⁶⁸ Narrated by Muslim no. 2185 (39) from ʿĀʾishah ؓ.

11). Read the du^{‘ā}:

بِسْمِ اللَّهِ، أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ حَسَدِ حَاسِدٍ، وَمِنْ كُلِّ
عَيْنٍ، اللَّهُ يَشْفِيكَ.

﴿“In the Name of Allāh, I perform Ruqyah for you, from everything that is harming you; from the envy of the envier and from every evil eye, may Allāh heal you”.﴾⁶⁶⁹

All of the mentioned ta^{‘awwudh}, du^{‘ā} and ruqyah are able to be used to treat Siḥr, possession by a jinn, and all kinds of illness. Because they are perfect ruqyah and incredibly beneficial by the leave of Allāh ﷻ.

Third way is to remove the illness by means of carrying out by cupping the part (of the body) that appears to be affected by Siḥr, and this matter is if possible, but if it is not possible, then it is sufficient by means of the previous manner of healing. All praise is for Allāh ﷻ.⁶⁷⁰

⁶⁶⁹ Narrated by Ibnu Mājah no. 3527 from [‘]Ubādah bin Aṣ-Ṣāmit ؓ. Refer also to the book *Ṣaḥīḥ Ibnu Mājah* II/268 no. 2842.

⁶⁷⁰ Refer to Zādul Ma[‘]ād IV/125. And therein there are still a number of other kinds of treating Siḥr after their having occurred, and if tried it would be beneficial. Refer also to *Muṣannaf Ibnu Abī Ṣhaibah* VII/386-387, *Faṭḥul Bārī* X/233-234, as well as *Muṣannaf ‘Abdir-Razzaq* XI/13, *Aṣ-Ṣārimul Battār* (pp. 194-200), *As-Siḥru, Ḥaqāiqatuhu wa Ḥukmuhu*, by Dr. Misfir Ad-Damini (pp. 64-66).

Fourth way is by means of natural medicines. This world contains a number of natural medicines that are very beneficial and which are indicated by Al Qur^oān al Karīm and As-Sunnah. If a person makes use of them with full conviction, honesty, and tawajjuh (attention) as well as the conviction that the benefit is only from Allāh, then Allāh will bestow benefit in it, if ‘He’ wishes. There are medications that are combined from that which grows in fields and their like, all of which are based upon experience, with the result that there are no prohibitions in using them according to sharī^cah as long as it is not for that which is ḥarām.⁶⁷¹ Amongst the medications and natural cures that are very beneficial by the leave of Allāh ﷻ is the use of honey, ḥabbatus-Sawda^o (black nigella, black cumin), Zam-zam water, and rain water. That matter is based upon the decree of Allāh ﷻ:

... وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا ...

﴿“And We send down blessed water (rain) from the sky,...”﴾⁶⁷²

Also Olive oil. This matter is based upon the saying of the Messenger of Allāh ﷺ:

كُلُوا الزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ.

⁶⁷¹ Refer to *Fatḥul Ḥaqqil Mubīn fī ‘Ilājiṣ-Ṣar‘i wa’s Siḥri wa’l ‘Ain* (p. 139).

⁶⁷² Sūrah Qāf (50), ayāh 9.

﴿“Eat olive oil and anoint yourselves with it, for it comes from a blessed tree”﴾.⁶⁷³

It has already been proven through experience, direct practice as well as by means of literature, that it is an outstanding oil.⁶⁷⁴

And amongst the other natural medications (therapies) are: washing (showering), cleansing oneself, and using perfumes.

THREE

TREATMENT AS A CONSEQUENCE OF EXPOSURE TO ʿAIN (الْعَيْنُ) – EFFECT OF THE EVIL EYE

The Prophet ﷺ said:

اسْتَعِيدُوا بِاللَّهِ تَعَالَى مِنَ الْعَيْنِ فَإِنَّ الْعَيْنَ حَقٌّ.

⁶⁷³ Narrated by Aḥmad III/497, At-Tirmidhī no. 1851, 1852 and Ibnu Mājah no. 3319. Pronounced Ṣaḥīḥ by Al ʿAlbānī in *Ṣaḥīḥ at-Tirmidhī* II/166.

⁶⁷⁴ Refer to *Fathul Ḥaqqil Mubīn fī ʿIlājīṣ-Ṣarʿi waʿs Siḥri waʿl ʿAin* (pp. 140-145).

﴿“Ask (all of you) for protection from Allāh from the evil eye because indeed the evil eye is real (true)”.﴾⁶⁷⁵

The Prophet ﷺ said:

الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ لَسَبَقْتَهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا.

﴿“The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath”.﴾⁶⁷⁶

The Prophet ﷺ said: “Most of my ummah who died after (there being) qadā’ and qadar is because of the evil eye”.﴾⁶⁷⁷

The treatment for the consequences of being struck with the influence (danger) of the evil eye consists of several parts:

First: Efforts made before being struck by the evil eye, amongst which are:

1). Fortify the self from a person who is feared (‘his’ evil eye influence) by means of dhikr, du‘ā’, and ta‘awwudh that are

⁶⁷⁵ Narrated by Ibnu Mājah no. 3508 and Al Ḥākim IV/215, Ṣaḥīḥ. Refer to *Silsilah al Ahādīth aṣ-Ṣaḥīḥah* no. 737 from ‘Ā’ishah ٫.

⁶⁷⁶ Narrated by Muslim no. 2188, from Ibnu ‘Abbās ٫.

⁶⁷⁷ Narrated by Abū Dāwūd aṭ-Ṭayalisi, Al Bazzār, *Silsilah al Ahādīth aṣ-Ṣaḥīḥah* no. 747.

legitimate, as in the manner mentioned within the first part of treatment as a consequence of Sihr.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

﴿“I seek the protection of the perfect words of Allāh from every Shaitān, poisonous animal and from every evil eye”.﴾⁶⁷⁸

2). Du^{‘ā’} for the protection of children.

أُعَوِّذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

﴿“I seek protection from Allāh for you both with the perfect words of Allāh from all Shaitān, poisonous creatures and the look of the evil eye”.﴾⁶⁷⁹

3). Let it be that a person who is fearful about another person as a result of influence from ‘his’ eyes – if ‘he’ looks at ‘himself’ or ‘his’ wealth or ‘his’ children or ‘his’ brothers or other matters that astonish ‘himself’ – make du^{‘ā’} requesting the bestowal of favour by means of the following du^{‘ā’}:

⁶⁷⁸ Narrated by Al Bukhārī no. 3371/ *Al Fath*/VI/408.

⁶⁷⁹ Narrated by Al Bukhārī, *Mishkātul Maṣābīḥ* I/486 no. 1535 and refer to *Ṣaḥīḥ Kitāb al Adhkār* no. 383/271 and 945/722.

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ اَللَّهُمَّ بَارِكْ عَلَيْهِ.

﴿“Māshā’ Allāh (Allāh has willed it), there is no power except only with (the help of) Allāh. O Allāh, bestow blessing on them”﴾.⁶⁸⁰

That matter is based upon the saying of the Messenger of Allāh ﷺ:

إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ، فَلْيَدْعُ لَهُ بِالْبَرَكَةِ.

﴿“If any person from amongst you sees something amazing from ‘his’ brother, then let it be that ‘he’ makes du‘ā’ for ‘him’ so that blessing is bestowed upon ‘him’”﴾.⁶⁸¹

4). Do not make mention of the goodness obtained by a person that it is feared possesses the evil eye.⁶⁸²

Second: Efforts made after having been struck by the evil eye:

1). If the agent (the one with the evil eye) is known, then let it be that that person be ordered to perform wuḍū‘, and afterwards the

⁶⁸⁰ Ad-Du‘ā’ wa’l ‘Ilāj bir-Ruqā minal Kitāb wa’s-Sunnah p. 105.

⁶⁸¹ Muwaṭṭa‘ Imām Mālik II/716 no. 2, Ibnu Mājah no. 3509, Aḥmad III/447, and this is the enunciation of Ibnu Mājah. Refer also to Ṣaḥīḥ Ibni Mājah II/265 and Zādul Ma‘ād IV/170. Likewise also Aṣ-Ṣārimul Battār fi’t-Taṣaddi li’s-Saḥaratil Aṣhrār, by Shaikh Waḥīd ‘Abdus-Salām Bāli (p. 241).

⁶⁸² Refer to Sharḥus-Sunnah, by Al Baghawī XIII/116 and also Zādul Ma‘ād IV/173.

person who has been struck by the influence of that evil eye bathe in the residual wuḍū' water of that person.⁶⁸³

2). Many times read: “*Qul Huwallāhu Aḥad*” (Sūrah Al Ikhḷāṣ (112)), *Al Mu'awwidhatain* (Sūrah Al Falaq (113) and Sūrah An-Nās (114)), Sūrah Al Fātiḥah (1), Ayāh al Kursī (Sūrah Al Baqarah (2), ayāh 255), the last part of Sūrah Al baqarah (last two āyāt^{-ed}), and make du'ā' by means of du'ā' that have been declared legitimate within ruqyah.

Read the du'ā':

بِسْمِ اللَّهِ، أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ.

﴿“In the Name of Allāh, I make ruqyah on you from everything that makes you sick, and from the evil of every soul or the evil eye of an envious person. I hope Allāh ﷻ cures you. In the Name of Allāh, I treat you by making ruqyah upon you”.﴾⁶⁸⁴

Read the du'ā':

⁶⁸³ Narrated by Abū Dāwūd no. 3880. Refer also to *Zādul Ma'ād* IV/162-163, *Al Wiqāyah wa'l 'Ilāj min al Kitāb wa's-Sunnah*, by Muḥammad bin Shāyibah (pp. 144-147).

⁶⁸⁴ Narrated by Muslim no. 2186 (40), from Abū Sa'īd رضي الله عنه.

بِسْمِ اللَّهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ،
وَمِنْ شَرِّ كُلِّ ذِي عَيْنٍ.

﴿“In the Name of Allāh, I hope He absolves you from all illness, and may it be that He will cure you, and protect you from the evil of an envious person if ‘he’ is begrudging and from the evil of every person who possesses the evil eye”﴾.⁶⁸⁵

This is accompanied by blowing and stroking the part of the body that is sick with the right hand, in the manner mentioned in part two of treating the results of Siḥr.

3). Read upon the water accompanied by blowing, and afterwards give to drink to the sufferer, and that which remains sprinkle on ‘his’ body.⁶⁸⁶ Or read it upon oil and afterwards apply that oil.⁶⁸⁷ If that reading is read upon Zamzam water, then that is much better if Zamzam water is easily obtainable or if not, it may also be performed with rain water.

Three: A number of matters that are able to prevent or ward off the evil eye of an envious person, that is:

⁶⁸⁵ Narrated by Muslim no. 2185 (39), from °Ā°ishah ۞.

⁶⁸⁶ Narrated by Abū Dāwūd no. 3885. This matter was performed by the Messenger of Allāh ۞ to Thābit bin Qais ۞.

⁶⁸⁷ Narrated by Aḥmad III/497, refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 379.

- 1). Invoke the protection of Allāh from ‘his’ evil.
- 2). Be righteously fearful towards Allāh ﷻ and safeguard ‘Him’ by means of carrying out ‘His’ commands and avoiding ‘His’ prohibitions. In the same manner as in the saying of the Messenger of Allāh ﷺ:

إِحْفَظِ اللَّهَ تَحْفَظْكَ.

﴿“Maintain Allāh, certainly ‘He’ will maintain you”.﴾⁶⁸⁸

- 3). Be patient towards the person who is envious and forgive ‘him’. It is not necessary to fight ‘him’, or to gripe about ‘him’ and do not tell ‘him’ of ‘his’ annoyances upon oneself even though ‘he’ is hurtful.
- 4). Be tawakkal (confidently trusting) in Allāh, because whoever is tawakkal towards Allāh, the He will be sufficient for ‘him’.
- 5). Do not be fearful of a person who is envious and do not occupy the heart by over-thinking about ‘him’, and this is a treatment that is very beneficial.
- 6). Face Allāh (hope only towards Him), undertake to be ikhhlās because of Him, as well as seeking ‘His’ pleasure.

⁶⁸⁸ Narrated by At-Tirmidhī no. 2516, refer to *Ṣaḥīḥ at-Tirmidhī* II/309 no. 2043, Aḥmad I/293, 307.

7). Repent from all kinds of sins, because repentance is able to help a person within the fighting and defeating of the enemy.

Allāh ﷻ decrees:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٦٨٩﴾

﴿“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much”.﴾⁶⁸⁹

8). Perform ṣadaqah (giving of alms, acts of charity) and do good things in accordance with capabilities. Because those matters possess amazing influences upon the rejection of *balāʾ*³, and rejecting the influence of the evil eye and the evil of an envious person.

9). Extinguish the “fire” of an envious person, a person who is a despot, and a person who is embittered, by means of a way that does good to them. So every time that disturbance, evil, bitterness, and envy increases towards oneself, then let it be that it further increases goodness towards them, followed by advice and feelings of compassion towards them. And this matter will not succeed except by a person who possesses great fortune from Allāh ﷻ.

⁶⁸⁹ Sūrah Ash-Shūra (42), ayāh 30.

10). Perfect tauḥīd and iḥlāṣ of ʿibādah only towards Allāh the Most Sublime, the Most Wise, because a certain thing is incapable of being dangerous or of bestowing blessings except by ‘His’ leave. It is He who brings all of that together. And because the initiator of all of that is only Him. Thus, tauḥīd is the most noble fortification of Allāh that whoever enters into it, then ‘he’ is amongst those people who are secure and safeguarded.

So such are ten causes that are able to reject the evil of an envious person, the influence of seeing the evil eye, and also the practitioner of Siḥr.⁶⁹⁰

Some Ādāb (disciplines, proprieties, manners) in order to avoid disruptions from Shaitān.

إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكُفُّوا صَبْيَانَكُمْ؛ فَإِنَّ الشَّيْطَانَ يَنْتَشِرُ
حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ، وَأَغْلِقُوا الْأَبْوَابَ وَادْكُرُوا
اسْمَ اللَّهِ؛ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَأَوْكُوا قَرَبَكُمْ وَادْكُرُوا اسْمَ

⁶⁹⁰ Refer to *Badāʿiʿul Fawāʿid*, by Ibnul Qayyim II/238-245, *Ad-Duʿāʾ waʾl ʿIlāj bir-Ruqā* pp. 104-111.

اللَّهُ، وَخَمَرُوا آيَاتِكُمْ وَادْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنَّ تَعْرِضُوا عَلَيْهَا شَيْئًا
وَأَطْفَأُوا مَصَابِيحَكُمْ.

﴿“When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allāh’s Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allāh’s Name; cover your containers and utensils and mention Allāh’s Name. Cover them even by placing something across it, and extinguish your lamps”﴾.⁶⁹¹

⁶⁹¹ Narrated by Al Bukhārī, *Fathul Bārī* X/88 no. 5623, Muslim III/1595 no. 2012, from Jābir bin ‘Abdullāh ؓ.

FOUR

TREATMENT FOR JINN POSSESSION

The treatment for a person who has been possessed by a jinn is of two kinds:

1. Prevention of possession.

Amongst the means of prevention is by means of safeguarding and maintaining all obligations and avoiding all prohibitions, repentance from all kinds of mistakes and sins, and also fortifying the self by means of legitimate dhikr, duʿāʾ, and taʿawwudh.

2. Treatment of possession.

That is by means of a Muslim – whose heart is consonant with ‘his’ tongue and ruqyah – reading text for the person who is possessed. And the most potent treatment by means of ruqyah is with Sūrah Al Fātiḥah (1),⁶⁹² Ayāh al Kursī (Sūrah Al Baqarah (2), ayāh 255), the last part of Sūrah Al baqarah (last two āyāt), “*Qul Huwallāhu Aḥad*” (Sūrah Al Ikhlāṣ (112)), *Qul Aʿudhu bir-Rabbil Falaq*, (Sūrah Al Falaq (113)) and *Qul Aʿudhu bir-Rabbil-Nās* Sūrah An-Nās (114)) - *Al Muʿawwidhatain*, by blowing on the

⁶⁹² Refer to *Sunan Abī Dāwūd* nos. 3420, 3896, 3897, 3901, Aḥmad V/210, and others from Khārijah bin Aṣ-Ṣalt ﷺ, refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* (no. 2007).

person who is possessed and repeating those readings as many as three times or more, and other āyāt from Al Qurʾān. For all of the contents of Al Qurʾān are cures for whatever is in the heart, treatment, guidance, and mercy for people who believe.⁶⁹³ Aswell as the duʿāʾ of ruqyah mentioned in the second way to treat Siḥr.

Within this treatment it is necessary for there to be two matters, that is:

Firstly, from the aspect of the person possessed by a jinn, that is related to ‘his’ strength, have ‘him’ honestly tawajjuh (appear) before Allāh, and truly request the protection of Allāh (taʿawwudh) for that which courses between ‘his’ heart and tongue.

Secondly, from the aspect of the person trying to perform a cure, in which ‘he’ must also be so, because the weaponry used must at the very least be balanced in accordance with the weaponry made use of by the opponent.⁶⁹⁴

⁶⁹³ Refer to *Al Fathur-Rabbānī, Tartību Musnad al Imām Aḥmad* XVII/183.

⁶⁹⁴ Refer to lengthy readings of ruqyah and their usefulness within the book, *Wiqāyatul insān minal Jinni wash-Shaiṭān* (pp. 81-84), and also *Aṣ-Ṣārimul Battār* (pp. 109-117), by Shaikh Waḥīd ʿAbdus-Salām Bālī. Refer also to Zādul Maʿād IV/66-69. As well as *Īdāhul Ḥaqq fī Dukḥūlil Jinni bi’l Insi wa’r-Radd ʿalā man Ankara Dālik*, by Al ʿAllamah ʿAbdul-ʿĀzīz bin ʿAbdullāh bin Bāz (p. 14). And *Fatāwa Ibni Taimiyah* XIX/9-65 and XXIV/276. Likewise also *Al Wiqāyah wa’l ʿIlāj minal Kitāb wa’s-Sunnah*, by Muḥammad bin Shayʿī (pp. 66-69). Besides that refer also to the way to expel jinn from the house in the book, *Al Wiqāyah wa’l ʿIlāj*, by Muḥammad bin Shayʿī (p. 59). And also *ʿĀlamul Jinni wa’sh-Shayṭān*, by Al Aḥqar (p. 130).

FIVE

THAT WHICH CAUSES RELIEF OF THE CHEST⁶⁹⁵ AND HEALTH OF THE HEART

The most effective treatment for illnesses of the heart and tightness of the chest is by means of the following ways:

- 1). Following guidance, perfecting tauḥīd and directing ikḥlāṣ of ʿibādah only towards Allāh alone, in the same manner as digression and shirk are major factors for tightening of the chest.
- 2). To believe by means of the true light of imān, that is entered by Allāh into the hearts of ‘His’ servants and also (by means of) righteous deeds (that are carried out by a person).
- 3). Seeking out legitimate knowledge (ʿilṃu sharʿī) that is beneficial. Every time a persons knowledge increases, then it will increase the chest and also enhance ‘his’ heart.
- 4). Repent and return – in obedience – to Allāh the Almighty, love ‘Him’ with heart and soul, as well as arraigning oneself before ‘Him’, and enjoying ʿibādah to ‘Him’.

⁶⁹⁵ Concerning this matter, please refer to the explanation about

5). Continue to perform dhikr to ‘Him’ in all conditions and places. Because dhikr possesses very amazing effects upon relieving and broadening the chest, gratifying the heart, as well as getting rid of indecisiveness and sorrow.

6). Do good to one’s fellow created beings by means of carrying out various acts of goodness towards them as much as possible. Because, a person who is generous as well as good is a human who has the an open chest, best of souls and happiest of hearts.

7). Get rid of various impurities of the heart from various reprehensible qualities that cause the heart to become narrow and tortured, such as: **envy, hatred, jealousy, enmity and despotism**. Within one ḥadīth its is stated, that the Messenger of Allāh ﷺ was once asked about the best of ‘mankind’, and so ‘he’ answered:

كُلُّ مَخْمُومٍ الْقَلْبِ، صَدُوقُ اللِّسَانِ.

﴿“Everyone who is pure of heart and sincere of speech”.﴾

They (the Ṣaḥābat) said: “(Concerning) *ṣadūqul Lasān* (sincere of speech), we know what this is, but what is meant by *makhmūmil qalbi*?” ‘He’ ﷺ answered:

هُوَ التَّقِيُّ، النَّقِيُّ لَا إِثْمَ فِيهِ، وَلَا بَغْيٍ، وَلَا غِلٍّ، وَلَا حَسَدٍ.

﴿“It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it”.﴾⁶⁹⁶

8). Courage, a person who is courageous has a chest that is more generous and a heart that is larger.

9). Desist from something that is excessively engaged in (in terms of what is undertaken) such as what is looked at, spoken, heard, associated with, eaten and sleep. Because desisting from those matters is one of the factors that is able to expand the chest, please the heart, and get rid of sorrow and sadness.

10). Busy the self with deeds or ‘ilmu shar‘ī from which there is benefit, because those matters are able to stay the heart from matters that upset it.

11). Pay attention to today’s activities and do not worry about the future or to the sorrows that occurred in the past. A servant must always endeavour with all earnestness in matters that are beneficial for ‘him’, both in religious matters as well as worldly matters. Also beseech for success from ‘his’ Lord in achieving purpose and aim, as well as in order that He affects helping ‘him’ in achieving those purposes. Because those matters are able to provide comfort from sorrow and sadness.

⁶⁹⁶ Narrated by Ibnu Mājah no. 4216, refer also to *Ṣaḥīḥ Ibni Mājah* II/411 no. 3397.

12). Look to a person who is beneath and do not look at a person who is above in *‘āfiyat* (health, welfare) and matters that are associated with ‘him’, and also within the fortune and matters that are affected by it.

13). Forget about unpleasant matters that occurred in the past and which it is impossible to prevent, so that they do not devastate one’s thinking.

14). If ‘he’ is struck by a calamity, then let it be that ‘he’ endeavours to lighten it so that its negative impacts can be avoided, as well as stridently endeavouring to prevent it in accordance with ‘his’ capabilities.

15). The strength of ‘his’ heart not to be tempted as well as not to be affected by illusions and various fantasies that are developed by ill thinking, anger, as well as not worrying at the loss of matters that are liked and the arrival of various matters that are not liked, but however, the surrender of all things only to Allāh by means of carrying out matters that are beneficial,⁶⁹⁷ as well as the beseeching forgiveness and *‘āfiyat* to Allāh ﷻ.

⁶⁹⁷ Examples of matters that are beneficial:

1. Striving for *‘ilm* *ṣhar‘ī*, learning *‘ilm* *ṣhar‘ī*.
2. Practicing *‘ilm* *ṣhar‘ī*, implementing that which is obligatory, which is already known, (such as) ṣalāt in jamā‘ah, doing good to parents, reading Al Qur‘ān, performing *dhikr*, reading books that are true according to the understanding of the Ṣaḥābat.
3. Performing ṣadaqah, helping a person who has difficulties and others.

16). Reliance of the heart only upon/to Allāh ﷻ while being tawakkal towards ‘Him’, to be *ḥusnuz-Zann* (hold a good opinion of) towards ‘Him’ ﷻ (the Lord Most Pure, Most High). Because, a person who holds tawakkal towards Allāh, will not be affected by indecision and doubt.

17). A person who by means of intellect knows that life in truth is life that is happy and calm. Since life is very short, very brief, therefore do not further shorten it with various kinds of sorrow and increase in grievances, because it is precisely those matters that are contrary to a life that is true and healthy.

18). If a matter occurs that is disliked, let it be that ‘he’ compares it with the various blessings that have already befallen ‘him’, both in religious and worldly matters. At the time of that comparison, then it would appear obvious that the blessings that have already been obtained are much better. Besides that, it is important that ‘he’ contrast between the occurrence of dangers that ‘he’ is afraid of with the many possibilities for salvation, so it is impossible for the weak possibilities to defeat the many more and stronger possibilities. Thus, sorrow and the feelings of fear will vanish.

19). Know that disconcertion from another person will not transfer *mudarrāt* (danger) to ‘him’, specifically that in the form of speech,

4. Implementing the pillars of Islām and others.

but that matter will surely bestow *muḍarrāt* upon them themselves. That matter does not need to enter into the heart and does not need to be thought about, since it is not dangerous to ‘him’.

20). Direct ‘his’ thoughts towards matters that bear benefit for ‘him’, both in religious and worldly matters.

21). Let it be that ‘he’ does not strive for thanks for the goodness that ‘he’ has done, except from Allāh. And let it be that ‘he’ understands that that matter is ‘his’ *mu^cāmalah* (‘his’ connection, association) with Allāh, and so thanks are disregarded from a person upon whom ‘he’ has given something good.

Allāh ﷻ decrees:

إِنَّمَا نُطْعِمُكُمْ لِرِجَالِهِ اللَّهُ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾

﴿(Saying): “We feed you seeking Allāh’s Countenance only. We wish for no reward, nor thanks from you”.﴾⁶⁹⁸

(And this point (point 21) is emphasized even more within *mu^cāmalah* with family and children.)

⁶⁹⁸ Sūrah Al Insān [or Ad-Dahr] (76), ayāh 9.

22). Pay attention to matters that are beneficial and endeavour to be able to realize them, as well as ignoring matters that are harmful, until the brain and 'his' thinking are not preoccupied by them.

23). Concentrate upon activities that are (present) now and put aside activities that will come, so that activities that will come later are able to be undertaken to the fullest and wholeheartedly.

24). Choose and concentrate upon activities and 'ilmu shar'i that is beneficial, that is, prioritise that which is the more important, specifically that which is truly desired. And within this matter let it be that 'he' beseeches the help of Allāh, then asks for the consideration of others, and if that is the choice then let it be unwavering, so be tawakkal towards Allāh.

25). Commend the blessings of Allāh, both those that are extrinsic and those that are intrinsic. Because by means of knowing and commending those blessings, so Allāh will ward off 'him' from indecision and difficulties, and 'He' commands 'His' servants so that they are always thankful to 'Him'.

26). Let it be that one associates and regards one's partner (husband and wife) and kinsfolk, as well as all people with whom one has connections, in a goodly manner. If something disgraceful is encountered, then it is not necessary to spread that disgrace

about, but rather regard the various virtues that exist between them, and it would be better if a comparison was carried out between them both (disgraces and virtues). Because by those means, so friendships and relationships will continue to be perpetuated and chests will become more expanse. In reference to that matter, the Messenger of Allāh ﷺ said:

لَا يَفْرُكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ.

﴿“Let not a mu'min (believing man) hate a mu'minah (believing woman); if he dislikes one of her characteristics, he will be pleased with another”﴾.⁶⁹⁹

27). Make du'ā' for the improvement of all matters and affairs. And the noblest du'ā' for pleading in that matter is:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

﴿“O Allāh, correct for me my Deen so that it becomes a stronghold for my affairs, and correct my world which is the place for my life, and correct my hereafter wherein is a place for my return. And make

⁶⁹⁹ Narrated by Muslim II/1091 no. 1469 (61).

life complimentary for me for every virtue, and death as a rest for me from every evil”. ﴿700

Likewise also with the following du‘ā‘:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي
كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.

﴿“O Allāh, Your mercy is what I hope for. Because of that, don’t You abandon me to myself even for the blink of an eye. And correct my condition as a whole, there is no ilāh (who has the right to be worshipped in truth) except only You:..﴾ 701

28). Jihād in the Way of Allāh. That matter is based upon the saying of the Messenger of Allāh ﷺ:

جَاهِدُوا فِي سَبِيلِ اللَّهِ، فَإِنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ بَابٌ مِنْ أَبْوَابِ
الْجَنَّةِ، يُنْجِي اللَّهُ بِهِ مِنَ الْهَمِّ وَالْغَمِّ.

﴿“Perform jihād in the Way of Allāh, because jihād in the Way of Allāh is one of the doors from the doors to jannah, by means of which Allāh saves from sorrow and sadness”.﴾ 702

⁷⁰⁰ Narrated by Muslim no. 2720 (71).

⁷⁰¹ Narrated by Abū Dāwūd no. 5090, Aḥmad V/42, ḥasan.

⁷⁰² Narrated by Aḥmad V/314, 316, 319 and Al Ḥākim II/75, pronounced Ṣaḥīḥ and agreed to by Adh-Dhahabī.

These causes and means are as very beneficial treatments for the various illnesses of the soul and at the same time for the healer who is really potent in the expunging of upheavals to the soul for the person who honestly reflects and practices it with full *ikhlaṣ*. And some ‘*‘Ulamā*’ have used them to treat a number of conditions and illnesses of the heart, and it is Allāh who bestows benefits that are extraordinary in their enormity for those treatments.⁷⁰³

SIX

TREATMENT OF WOUNDS

The Messenger of Allāh ﷺ, if there was a person complaining about sickness or received a wound on ‘his’ body, would motion with ‘his’ finger like this. And Sufyān placed ‘his’ index finger to the earth and afterwards returned it raised whilst saying:

بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا، بِرِيقَةٍ بَعْضِنَا، يَشْفِي سَقِيمَنَا بِإِذْنِ رَبِّنَا.

﴿“In the Name of Allāh our earth’s land with some saliva from amongst us is able to heal the sick person amongst us by the leave of our Lord”﴾.⁷⁰⁴

The above ḥadīth conveys the understanding that ‘he’ ﷺ spat out ‘his’ own saliva to ‘his’ index finger and afterwards placed it on the earth, so that there was soil attached to ‘his’ finger and then

⁷⁰³ Refer to *Muqaddimah al Wasā’il ilil Muḥīdah*, 5th edition, p. 6.

⁷⁰⁴ Narrated by Al Bukhārī within *Al Faṭḥ* X/206 nos. 5745, 5746 and Muslim no. 2194.

wiped it upon the wound whilst uttering words above it at the time of wiping it on the wound.⁷⁰⁵

SEVEN

TREATMENT OF THE DISEASE BY THE PATIENT ‘HIMSELF’

Place the hand upon the part of the body that feels sick, and then read:

بِسْمِ اللَّهِ. (x3)

﴿“In the Name of Allāh”.﴾ (read 3 x).

And following that, read the following sentence:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ، مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ. (x7)

﴿“I seek the protection of Allāh and towards ‘His’ authority from the evil of what I find and what I worry about”.﴾ (read 7 x)⁷⁰⁶

⁷⁰⁵ Refer to *Sharḥ an-Nawawī ‘alā Ṣaḥīḥ Muslim* XIV/184, and also to *Faṭḥul Bārī* X/208, refer also to its complete explanation in *Zādul Ma‘ād* IV/186-187.

⁷⁰⁶ Narrated by Muslim no. 2202.

EIGHT

TREATING THE SICK PERSON AT THE TIME OF SEEING (VISITING) ‘HIM’

It is not for a Muslim servant to visit a sick person for whom death has not yet arrived, and then ‘he’ says seven times the following du‘ā^o:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ. (x٧)

﴿“I beseech Allāh the Most Noble, Lord of the Most Grand ‘Arsh, so that ‘He’ cures you”.﴾ (read 7 x)

Except that the person will be healed. ⁷⁰⁷

When the Prophet ﷺ visited a sick person, ‘he’ would say:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ.

﴿“Never mind, hopefully all of these your sicknesses will clear your sins, In shā^o Allāh”.﴾ ⁷⁰⁸

The virtue of visiting a sick person.

⁷⁰⁷ Narrated by At-Tirmidhī no. 2083 and Abū Dāwūd no. 3106. Refer to *Ṣaḥīḥ at-Tirmidhī* II/210 no. 1698 and also *Ṣaḥīḥ al Jāmi‘iṣ-Ṣagḥīr* no. 6388, *Mishkātul Maṣābīḥ* I/489-490 no. 1553.

⁷⁰⁸ Narrated by Al Bukhārī no. 5656 within *Fatḥul Bārī* X/118.

عَنْ عَلِيٍّ رضي الله عنه قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَتَى أَخَاهُ الْمُسْلِمَ عَائِدًا مَشَى فِي خَرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ، فَإِنْ كَانَ عُذْوَةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ.

﴿“From ‘Alī رضي الله عنه, the Messenger of Allāh ﷺ said: “Whenever a person visits a Muslim who is sick, then it is as if ‘he’ had walked in the garden of Paradise, until ‘he’ sits. Whenever ‘he’ has already sat, then ‘he’ will be encompassed by the mercy of Allāh. Whenever ‘he’ visits in the morning, then seventy thousand angels will make *du‘ā* for ‘him’ so that ‘he’ receives mercy until the early evening. Whenever ‘he’ visits in the evening, then seventy thousand angels will make *du‘ā* for ‘him’ so that ‘he’ receives mercy until the morning”.﴾⁷⁰⁹

NINE

TREATING FEVER

The Messenger of Allāh ﷺ said: “Don’t you curse fever, because indeed that fever will remove the sins of the children of

⁷⁰⁹ Narrated by At-Tirmidhī no. 969, Ibnu Mājah no. 1442, and this enunciation is the enunciation of Ibnu Mājah. Refer to *Ṣaḥīḥ Sunan Ibni Mājah* I/244 no. 1183, *Ṣaḥīḥ, Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 1367.

Ādam (عليه السلام) in the same manner as fire removes the impurities of iron”⁷¹⁰.

The Messenger of Allāh ﷺ said:

الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ.

﴿“Fever is a part of the heat of Hell, and because of that cool it with water”﴾⁷¹¹

TEN

TREATMENT FOR FEELING SICK FROM A STING

Firstly, read Sūrah Al Fātiḥah by collecting saliva and then blowing it (along with a bit of the saliva) onto the stung part of the body.⁷¹²

Secondly, let it be that the part of the body that has been stung be wiped with water and salt whilst reading “*Qul yā ayyuhal*

⁷¹⁰ Narrated by Muslim no. 2575.

⁷¹¹ Narrated by Al Bukhārī nos. 3263, 57, 25/*Faṭḥul Bārī* X/174, Muslim no. 2210, Ibnu Mājah no. 3471 from ʿĀʾishah ʿ. This ḥadīth is also narrated by Ibnu ʿAbbās, Ibnu ʿUmar, Rafīʿ Khadij and Asmaʿ binti Abū Bakr ʿ.

⁷¹² Narrated by Al Bukhārī within *Al Faṭḥ* X/208.

kāfirūn” (Sūrah Al Kāfirūn (109)) and *Al Mu‘awwidhatain* (Sūrah Al Falaq (113) and Sūrah An-Nās (114)).⁷¹³

ELEVEN

DU‘Ā TO REDUCE ANGER

The treatment for anger can be achieved by two means, that is:

1. Prevention

In order for its prevention, it is able to be carried out by means of warding off matters that are able to cause the emergence of anger. And amongst matters that are able to cause anger are arrogance, pride towards oneself, boastfulness, covetousness, joking out of place, insincerity and those matters similar to them.

2. Abatement

That is, make efforts to appease anger when it emerges. And that matter focuses upon three matters, that is:

- a. Beseech protection from Allāh ﷻ from Shaitān the accursed by means of reading:

⁷¹³ Narrated by Aṭ-Ṭabarānī within *Al Mu‘jam aṣ-Ṣaghīr*. Refer to *Majma‘uz-Zawā‘id* V/111-112 and its sanad is ḥasan.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

﴿“I seek protection from Allāh from the temptations of the accursed *Shaitān*”.﴾

- b. Change the position or situation (of the person who is angry), that is by means of sitting, lying, going out, being quiet or some other way.
- c. Remember that within the containment of that anger there is reward, and also remember that that anger will only result in consequences that are bad and contemptible.⁷¹⁴

TWELVE

TREATMENT BY MEANS OF THE USE OF ḤABBATUS-SAWDA' (BLACK NIGELLA, BLACK CUMIN)

The Messenger of Allāh ﷺ said:

إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامُ.

⁷¹⁴ Refer to the explanation of this issue in detail by means of dalā'il that are Ṣaḥīḥ within *Āfātul Lisān* (pp. 110-112). Also in *Al Ḥikmah fīd-Ḍa'wah Ilallāh* (pp. 64-66).

﴿“Indeed within ḥabbatus-sawda’ there is a cure for all kinds of illness except death”﴾.

Ibnu Shihāb states: “The word *As-Sām* here means death, whilst *ḥabbatus-sawda’* means *shūnīz* (black nigella)”.⁷¹⁵

Ḥabbatus-sawda’ possesses many benefits.⁷¹⁶

Black nigella is very beneficial for treating various kinds of illness with the leave of Allāh.

THIRTEEN

TREATMENT WITH HONEY

Allāh ﷻ decrees:

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا ۖ تَخْرُجُ مِنْ بُطُونِهَا
شَرَابٌ مُخْتَلَفٌ ۚ أَلْوَنُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ

يَتَفَكَّرُونَ ﴿٦٩﴾

⁷¹⁵ Al Bukhārī no. 5688/Al *Fath* X/143 and Muslim no, 2215 from Abi Hurairah ؓ. This enunciation is the enunciation of Muslim.

⁷¹⁶ *Zādul Ma’ād* IV/297 and refer also to *Aṭ-Ṭibbu minal Kitāb wa’s-Sunnah*, by Al °Allamah Muwaffaquddin °Abdul-Laṭīf al Baghdādī (p. 88).

﴿“Then, eat of all fruits, and follow the ways of your Lord made easy (for you)”. There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think”.﴾⁷¹⁷

And the Messenger of Allāh ﷺ said:

الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيَّْةٍ بِنَارٍ، وَأَنَا
أَنْهَى أُمَّتِي عَنِ الْكَيِّْ.

﴿“Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing). But I forbid my followers to use (cauterization) branding with fire”.﴾⁷¹⁸

FOURTEEN

TREATMENT BY MEANS OF CUPPING⁷¹⁹

⁷¹⁷ Sūrah An-Nahl (16), ayāh 69.

⁷¹⁸ Narrated by Al Bukhārī no. 5681/*Fathul Bārī* X/137. Refer to the chapter “Various benefits of honey”. *Zādul Ma‘ād* IV/50-62 and also *Aṭ-Ṭibbu minal Kitāb wa’s-Sunnah*, Al ‘Allamah Muwaffaquddin ‘Abdul-Laṭīf al Baghdādī (pp. 129-136).

⁷¹⁹ Refer to this response within *Manhajus-Salāmah fīmā Warada fi’l Hijāmah* by Dr. Muḥammad Mūsā Naṣr.

Cupping⁷²⁰ is one of the treatments taught by the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ once carried out cupping and provided wages to the artisan of cupping.

The Messenger of Allāh ﷺ said:

إِنْ كَانَ فِي شَيْءٍ مِّمَّا تَدَاوُونَ بِهِ خَيْرٌ فَالْحِجَامَةُ.

﴿“Indeed the best that you all can carry out to treat illness is by means of carrying out cupping”﴾.⁷²¹

The Messenger of Allāh ﷺ also said:

خَيْرُ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ.

﴿“The best treatment for illness is by means of carrying out cupping”﴾.⁷²²

The testament of angels for cupping.

From Ibnu ʿAbbās ؓ, the Messenger of Allāh ﷺ said: “I did not pass by any group of angels – at the time of my miʿrāj to the

⁷²⁰ Cupping: ‘Letting’ out of contaminated blood from the head, the body and other parts of the body by means of an instrument for cupping.

⁷²¹ Narrated by Abū Dāwūd no. 3857 and Ibnu Mājah no. 3476, Al Ḥākim IV/410, Aḥmad II/342 from Abū Hurairah ؓ, refer also to *Ṣaḥīḥ Ibni Mājah* II/259 no. 2800 and *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 760.

⁷²² Narrated by Aḥmad V/9, 15, 19, Al Ḥākim IV/208 from Samurah ؓ. Refer to *Ṣaḥīḥ al Jāmiʿiṣ-Ṣaḥīḥ* no. 3323, *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 1053.

heavens – except that all of them said to me: ‘O Muḥammad, you must practice cupping’”.⁷²³

From ʿAbdullāh bin Masʿūd رضي الله عنه, the Messenger of Allāh ﷺ related that when ‘he’ was in Isrāʾ, ‘he’ did not pass by a group of angels except that they requested us, “Command your community to perform cupping”.⁷²⁴

The best time to perform cupping.

The Messenger of Allāh ﷺ said: “Whoever wants to be cupped, let it be that ‘he’ is cupped on the 17th, 19th, and 21st (of the hijrīyah months), so that all ‘his’ illness is cured”.⁷²⁵

Ibnu ʿAbbās رضي الله عنه said: “Indeed the best days for you to be cupped are the 17th day, the 19th day, and the 21st day (of the hijrīyah months)”.⁷²⁶

⁷²³ Narrated by Ibnu Mājah no. 3477, *Ṣaḥīḥ Ibni Mājah* II/259 no. 2801, *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 2263.

⁷²⁴ Narrated by At-Tirmidhī no. 2052, *Ṣaḥīḥ Sunan at-Tirmidhī* II/204 no. 1672.

⁷²⁵ Narrated by Abū Dāwūd no. 3861, Al Ḥākim, Al Baihaqī IX/340 from Abū Hurairah رضي الله عنه. Refer to *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 622.

⁷²⁶ *Ṣaḥīḥ Sunan at-Tirmidhī* II/204 no. 1674.

“The best days to be cupped are on Monday, Tuesday and Thursday. It is better to avoid cupping on Wednesday, Friday, Saturday and Sunday”.⁷²⁷

FIFTEEN

TREATMENT BY THE USE OF ZAMZAM WATER

The Messenger of Allāh ﷺ once said concerning zamzam water:

إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامٌ طُعِمَ (وَشِفَاءٌ سُقِمَ).

﴿“Zamzam water is full of blessings. It is food that nourishes (and a cure for illness)”﴾.⁷²⁸

The marfū^c ḥadīth of Jābir:

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ.

﴿“The water of Zamzam is for whatever it is drunk for”﴾.⁷²⁹

⁷²⁷ Narrated by Ibnu Mājah no. 3487, Ṣaḥīḥ Ibni Mājah II/261, *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 766.

⁷²⁸ Narrated by Muslim IV/1922 and the text within the brackets is according to the narration of Al Bazzar, Al Baihaqī and Aṭ-Ṭabarānī, and its sanad is Ṣaḥīḥ. Refer to *Majma‘uz-Zawā'id* III/286.

⁷²⁹ Narrated by Ibnu Mājah no. 3062 from Jābir bin ‘Abdullāh ؓ and others, refer also to *Ṣaḥīḥ Ibni Mājah* II/183 and also *Irwā‘ul Gḥalīl* IV/320.

“The Prophet ﷺ carried zamzam water (within water containers - pitchers) and in qirbah (water container made of animal skin), and ‘he’ poured from and gave to drink for people who were sick”⁷³⁰.

Ibnu Qayyim رحمه الله said: “I personally as well as others have practiced the means of curing with zamzam water upon a number of sick, and the results are really amazing; I succeeded in treating a number of kinds of illness and I cured by the leave of Allāh”⁷³¹.

We beseech Allāh ﷻ so that ‘He’ bestows guidance upon us to ease facilitation within the use of treatment that is in accordance with the shari‘ah (the Sunnah of the Messenger of Allāh ﷺ).

وَصَلَّى اللَّهُ وَسَلَّم عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، وَمَنْ
تَبِعَهُ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

﴿“May it happen that Allāh bestows ṣalawāt and salāms upon our Prophet, Muḥammad ﷺ, ‘his’ family and all of ‘his’ Ṣaḥābat, as

⁷³⁰ Narrated by At-Tirmidhī and Al Baihaqī V/202, refer also to *Ṣaḥīḥ at-Tirmidhī* I/284 as well as *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah*, by Al °Albānī no. 883. And also *Zādul Ma‘ād* IV/392.

⁷³¹ *Zādul Ma‘ād* IV/393 and 178.

well as those who followed them in good faith until the Day of Judgement”.

And our closing du‘ā is: ‘Alḥamdu lillāhir-Rabbil ‘Ālamīn (All praise is only for Allāh, Lord of the Universe)’.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ
إِلَيْكَ .

“All Glory to You, O Allāh, I praise You. I bear witness that there is no ilāh (which has the right to be worshipped in truth) except You, I ask for forgiveness from and perform repentance to You.”⁷³²

⁷³² The Messenger of Allāh ﷺ said: “Whoever sits within a majlis, then there is a mistake and many errors, and afterwards before ‘he’ rises from that majlis ‘he’ reads: ‘*Subḥānakallāhumma Wabiḥamdika Ashḥadu allā Ilāha illa Anta Astaghfiruka wa atūbu ilaika*’, then Allāh will remove ‘his’ errors that took place in that majlis”. Narrated by At-Tirmidhī no. 3433, An-Nasā’ī within ‘Amalul Yaum wa’l Lailah no. 400, Ibnu Hibbān no. 2366 (Ṣaḥīḥ Mawāridiz-Zam‘ān no. 2007), Ibnus-Sunni within ‘Amalul Yaum wa’l Lailah no. 447 and Al Ḥākim I/536-537. From the ṣaḥābī Abū Hurairah .

At-Tirmidhī said: “This ḥadīth is ḥasan ṣaḥīḥ”.

Al Ḥākim pronounced it ṣaḥīḥ and it was agreed by Adh-Dhahabī. This ḥadīth was also narrated by the ṣaḥābī Abū Ba(u)rzah , ‘Ā’ishah and Jubair bin Mu‘im .

From ‘Ā’ishah who said: “Every time the Messenger of Allāh ﷺ sat at a certain place and every time he carried out ṣalāt, he finished them off with various sentences”. ‘Ā’ishah said: “O Messenger of Allāh ﷺ, I saw that at every time you sit at a majlis or place for carrying out ṣalāt , that you finish off with various sentences”. He said: “Yes, whoever says something good, will have that

goodness written for him (the blessing of reading that sentence), and whoever says something bad, then that sentence will remove it. (That sentence is):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

“All Glory to You, O Allāh, I praise You. I bear witness that there is no ilāh (which has the right to be worshipped in truth) except You, I ask for forgiveness from and perform repentance to You”. (Narrated by An-Nasāʾī within ‘*Amalul Yaum wa’l Lailah* no. 403, Aḥmad VI/77. Refer to *Fathul Bārī* XIII/546, *Silsilah al Aḥādīth aṣ-Ṣaḥīḥah* no. 3164). Ibn Ḥibbān

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60. **Riyāḍuṣ-Ṣāliḥīn**, *Imām Abū Zakariyyah Yaḥyā bin Sharaf an-Nawawī ad-Dimashqī*, taḥqīq *Shaikh 'Abdul-'Āziz Rabah and Aḥmad Yūsuf ad-Daqqaq*, Maktabah Dārus-Salām edition, Riyāḍ, 1411 H.

61. **Tuḥfatudh-Dhākirīn bi ʿIddatil Ḥiṣnīl Ḥaṣn min Kalāmi Sayyidil Mursalīn**, *sharah Imām Muḥammad bi ʿAlī bin Muḥammad ash-Shaukānī*, Dārul Fikr edition.
62. **Ad-Dāʿwaʿd-Dawāʿ**, *Imām Ibnu Qayyim al jauziyyah*, taḥqīq *Shaikh ʿAlī Ḥasan ʿAlī ʿAbdul-Ḥamid al Athari*, 1st edition, Dār Ibnīl Jauzi, 1416 H.
63. **Fathul Majīd Sharḥ Kitābit-Tauḥīd**, *Shaikh ʿAbdur-Raḥman bin Ḥasan Alu Shaikh*, taʿlīq *Shaikh ʿAbdul-ʿĀziz bin ʿAbdullāh bin Bāz*, Dār aṣ-Ṣumaiʿi edition, Riyāḍ, 1419 H and that which is taḥqīq by *Dr. Walīd bin ʿAbdur-Raḥman bin Muḥammad Alu Furayyan*.
64. **Al Iʿtiṣām**, *Imām ash-Shaṭībī*, taḥqīq *Abū Usāmah Salīm bin ʿĪd al Hilālī*, Dār Ibni ʿAffan edition, 1412 H.
65. **Sharḥ Mushkilil Āṭār**, *Imām Abū Jaʿfar Aḥmad bin Muḥammad bin Salāmah aṭ-Taḥāwī*, taḥqīq and taʿlīq *Shaikh Shuʿaib al Arnaʿuṭ*, Ar-Risalah edition, Beirut 1415 H.
66. **Zādul Maʿād fī Hadyī Khairil ʿIbād**, *Imām Ibnu Qayyim al Jauziyyah*, taḥqīq *Shuʿaib al Arnaʿuṭ* and *ʿAbdul-Qadir al Arnaʿuṭ*, 25th edition, Muʿassasah ar-Risalah, Beirut, 1412 H.
67. **Sharḥus-Sunnah**, *Imām Muḥaddīth al Faqih al Ḥusain bin Masʿūd al Baghawī*, taḥqīq and taʿlīq *Shaikh Shuʿaib al Arnaʿuṭ*, Al Maktab al Islāmi, 1403 H.
68. **Fathul Bārī Sharḥ Ṣaḥīḥ al Bukhārī**, *Al Ḥāfiẓ Ibnu Hajar al ʿAsqalānī*, Dārul Fikr edition, Beirut.

69. **Sharḥun-Nawawī liṣ-Ṣaḥīḥ Muslim**, Dārul Fikr edition.
70. **Tuḥfatul Aḥwadhī Sharḥ Sunan at-Tirmidhī**, Dārul Fikr edition.
71. **Tuḥfatul Marīḍ**, *ʿAbdullāh bin ʿAlī al Juʿaithīn*, 1st edition, Dārul Waṭan lin-Nashr, 1415 H.
72. **Fathul Ḥaqqil Mubīn fī ʿIlājiṣ-Ṣarʿi wa's Sihri wa'l ʿAin**, Dr. *ʿAbdullāh bin Muḥammad bin Aḥmad at-Tayyar*, 2nd edition, Dārul Waṭan, 1415 H.
73. **Aṣ-Ṣārimul Battār fit-Taṣaddi lis-Saḥaratil Aṣhrār**, *Shaikh Wahīd ʿAbdus-Salām Bālī*, 3rd edition, Maktabah aṣ-Ṣaḥābat, 1412 H.
74. **Aṣ-Ṣaḥīḥul Musnad min Adhkārīl Yaum wa'l Lailah**, *Shaikh Muṣṭafa bin ʿAdawi Aḥmad*, murajaʿah *Shaikh Muqbil bin Hādī al Wādīʿī*, 1st edition, Dār Ibnī ʿAffan, 1411 H.
75. **At-Tawassul Anwāʿuhu wa Akhāmuhu**, *Imām Muḥammad Nāṣirud-Dīn al ʿAlbānī*.
76. **Ṣifātu Ṣalātin-Nabiyyi ﷺ**, *Imām Muḥammad Nāṣirud-Dīn al ʿAlbānī*, Maktabah al Maʿarif edition.
77. **Bahjatun-Nāzirīn Sharḥ Riyāḍiṣ-Ṣāliḥīn**, *Shaikh Salīm bin ʿĪd al Hilālī*, I-III editions, Dār Ibnīl Jauzī, 1415 H.
78. **Al Qaulul Mubīn fī Akḥṭāʾil Muṣallīn**, *Shaikh Maṣḥur Ḥasan Ālu Salmān*, 4th edition, Dār Ibnīl Qayyim, 1416 H.

79. **Aḥkāmul Janāʿiz wa Bidaʿuha**, *Imām Muḥammad Nāṣirud-Dīn al ʿAlbānī*, Maktabah al Maʿarif edition, 1412 H.
80. **Qiyām Ramaḍān**, *Imām Muḥammad Nāṣirud-Dīn al ʿAlbānī*, 6th edition, Dār ath-Thiqah, 1413 H.
81. **As-Sunan wa'l Mubtadaʿāt**, *Shaikh Muḥammad ʿAbdus-Salām Khidr ash-Shuqairi*, Dārul Fikr edition.
82. **As-Sunan wa'l Mubtadaʿāt**, *ʿAmr ʿAbdul-Munʿim Salīm*, 1st edition, Muʿassasah ar-Rayyan, 1420 H.
83. **Al Bidʿah wa Atharuhas-Sayyiʿ fi' Ummah**, *Shaikh Salīm bin ʿĪd al Hilālī*.
84. **Al Baḥṭhu wa'l Istiqrāʿ fi Bidaʿil Qurraʿ**, *Dr. Muḥammad Mūsā Alu Naṣr*, 2nd edition, 1423 H.
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86. **Jahālatun-Nās fid-Duʿāʾ**, *Ismāʿīl Marshud bin Ibrāhīm' bin ar-Rumaih*, 1st edition, 1419 H.
87. **Fawāʿidul Fawāʿid**, *Imām Ibnu Qayyim al Jauziyyah*, tartīb, taʿlīq and takhrīj *Shaikh ʿAlī Ḥasan ʿAbdul-Ḥamid*, 1st edition, Dār Ibnul Jauzi, 1417 H.
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89. **Ādābuz-Zifāf fīs-Sunnah al Muṭahharah**, *Imām Muḥammad Nāṣirud-Dīn al ʿAlbānī*, Maktabah al Islāmiyyah edition, ʿAmmān, 1409 H.

90. **Majma'uz-Zawā'id wa Manba'ul Fawā'id**, *Al Ḥāfiẓ Nūruddīn 'Alī bin Abī Bakar al Ḥaythamī*, Dārul Kitāb al 'Arabī, Beirut, 1402 H.
91. **Muntaqa an-Najīs min Talbīs Iblīs lil Imām Ibnil Jauzi**, *Shaiḥ 'Alī Ḥasan 'Alī 'Abdul-Ḥamid al Athari*, 1st edition, Dār Ibnil Jauzi, 1410 H.
92. **Miftāḥ Dārulis-Sa'ādah**, *Imām Ibnu Qayyim al Jauziyyah*, taḥqīq *Shaiḥ 'Alī Ḥasan 'Alī 'Abdul-Ḥamid al Athari*, 1st edition, Dār Ibni 'Affan, 1416 H.
93. **Jāmi'ul 'Ulūm wa'l Ḥikam**, *Ibnu Rajab*, taḥqīq *Ṭariq bin 'Awaḍullāh*.
94. **Jalā'ul Afhām fī Faḍliṣ-Ṣalāti wa's-Salām 'alā Muḥammadin Khairil 'Anām**, *Imām Ibnu Qayyim al Jauziyyah*, ta'liq and takhrīj *Shaiḥ Maṣḥur bin Ḥasan Alu Salmān*, 1st edition, Dār Ibnil Jauzi, 1417 H.
95. **Minhājus-Salāmah fīmā Warada fī'l Ḥijāmah**, *Dr. Muḥammad Mūsā Ālu Naṣr*.
96. **At-Tarjih fī Masā'ilīṭ-Ṭahārah wa's-Ṣalāh**, *Dr. Muḥammad bin 'Umar Bazmul*, 1st edition, Dārul Hijrah, 1423 H.
97. **As-Subḥah Tārīkhuha wa Ḥukmuha**, *Shaiḥ bakr bin 'Abdullāh Abū Zaid*.
98. **Fatāwa Muḥimmāt Tata'allaqu bi's-Ṣalāh**, *Shaiḥ 'Abdul-'Āziz bin 'Abdullāh bin Bāz*.
99. **Manāsikul Ḥajji wa'l 'Umrah**, *Muḥammad Nāṣirud-Dīn al 'Albānī*.
100. **And other books.**

TRANSLITERATION

A NOTE ON TRANSLITERATION AND STYLE

All praise is due to Allāh. We praise Him and seek His assistance. We ask for His forgiveness and take refuge in Him from the evil within ourselves and from the evil of our deeds. He whom Allāh guides will never be diverted yet whomever He sends astray will never find his way. I bear witness that there is no ilāh (god) but Allāh, alone; He has no partner; and I bear witness that Muḥammad (ﷺ) is His Servant and Messenger.

The system of transliteration adopted within this book for the representation of Arabic alphabetical letters in ‘Latin’ form is as follows:

ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘
ث	<u>th</u>	غ	<u>gh</u>
ج	j	ف	f
ح	ḥ	ق	q
خ	<u>kh</u>	ك	k
د	d	ل	l
ذ	<u>dh</u>	م	m
ر	r	ن	n

ز	z	ه	h
س	s	و	w
ش	<u>sh</u>	ي	y
ص	ṣ	ء	'
ض	ḍ		

Short vowels (above or below consonant):

َ	a	ِ	i	ُ	u
---	---	---	---	---	---

Long vowels (following consonant):

ا	ā (Ā)	آ	ā (Ā)
ى	ī (Ī)	و	ū (Ū)

Diphthongs (following consonant):

اى	ay	او	aw (also au)
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Within the course of the book's text, there are certain Arabic abbreviations used to signify common phrases within the course of Islāmic texts and discussions. The most commonly encountered phrase within Islāmic discussion is the eulogy found after mention of the Prophet Muḥammad's name - ﷺ. This transliterates as *Ṣallallāhu 'alaihi wa sallam* meaning: Allāh bless him and grant him salvation.

Further phrases encountered within the course of this book are:

ﷺ - *raḍiy Allāhu ʿanhum* – May Allāh be please with them

A eulogy made after the mention of Aṣ-Ṣaḥābah – the Companions of the Prophet Muḥammad ﷺ.

ﷺ - *raḍiy Allāhu ʿanhu* - May Allāh be please with him

A eulogy made after the mention of the name of one of the male Companions of the Prophet Muḥammad ﷺ.

ﷺ - *raḍiy Allāhu ʿanha* - May Allāh be please with her

A eulogy made after the mention of the name of one of the wives of the Prophet Muḥammad ﷺ or of a respected and esteemed woman during the lifetime of the Prophet Muḥammad ﷺ.

ﷺ - *ʿalaihis-Salām* – On him be Peace

A eulogy made after the mention of the name of one of the Prophets, Messengers of Allāh, and angels.

Within the Arabic language, letters can also be classified as being either ‘Sun

letters’ (Al Hurūf ash-Shamsīya – (الْحُرُوفُ الشَّمْسِيَّةُ), which assimilate with the ‘l’ of the article ‘Al’, or ‘Moon letters’ (Al Hurūf al Qamarīya – (الْحُرُوفُ الْقَمَرِيَّةُ), the remainder of the letters, which do not assimilate with the ‘l’ of the article ‘Al’.

The ‘Sun letters’ are:

ن, ل, ظ, ط, ض, ص, ش, س, ز, ر, ذ, د, ث, ت.

Within the course of this book, the ‘l’ of the article ‘Al’ will not be maintained when the word begins with a sun letter. That is to say that when writing a word that begins with a ‘Sun letter’ preceded by the article ‘Al’, the ‘l’ of the article, ‘Al’ will not be upheld. For example, rather than writing Al Hurūf **al Shamsīya** (as it appears when written) it will be written Al Hurūf **ash-Shamsīya** as it sounds when spoken. A hyphen will also be placed between the two assimilated letters. This will be the case with all examples of ‘Sun letters’ except when it is as otherwise e.g., within part of the cited text of another author.

Many thanks go to Mohamad Taufiq for ‘Quran In Word’ Ver 1.3 for the invaluable ease with which it is made possible by his program to find and place āyāt from Al Qur’ān into a MS Word document.⁷³³

Translator

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